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The Pulpit

A Journal of Contemporary Preaching

Martin Luther King, Jr.:
The Man Who Was a Fool

Raymond W. Albright • A Universal Priesthood

Warren B. Martin • Suspect Your Neighbor as Yourself

Alan Walker • I Believe in the Holy Spirit

William S. Hill • Grace, Free Will and Life

C. LEWIS ROBSON
THE PREACHER AS PASTOR

GERALD KENNEDY
THE CHURCH AND THE PRESS

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The Pulpit

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PULPIT POST

Tuttle's Quail

SIR: As an interested reader of the Pulpit I have been impressed with its fine quality under your editorship. This impels me to point out what I suspect is an inaccuracy in the April issue which in the "Thoughts on Preaching" page attributes to Henry Ward Beecher a comparison between preaching and shooting quail. I doubt if Beecher knew much about shooting quail. However that may be, this remark was made to me by Emerson Tuttle, Master of Davenport College at Yale University, who was fond of hunting quail and was a distinguished etcher of birds. I quoted this remark in some lectures which I gave at Yale. It appears on page 105 of the lectures which were published under the title of *Preaching the Word of God.* The fact that The Pulpit's quotation is verbally identical with Mr. Tuttle's remark as I recorded it leads me to think that there was some confusion on the part of the compiler of this page. It hardly seems possible that two men would have made the same observation in exactly the same words.

MORGAN PHELPS NOYES
Upper Montclair, N. J.

Learned, Not Taught

SIR: In "Who Will Teach Us to Pray?" (May), Harold Wiley Freer has again echoed the age-old cry of man. This was the request of the disciples, and in answer Jesus gave the words which we call the Lord's Prayer.

We must all face the fact that prayer is not taught; it is learned through praying. Any one of us can study the methods, the forms, the attitudes and the positions of prayer. We can add to this the experience of shared prayer with a prayer group or an Ashram. All of these tell us about prayer and even demonstrate prayer. But until we personally can feel the presence of God and learn to know him well enough to talk freely to him, we will not fully and truly pray.

Learning to pray and learning to swim are much the same. We can't learn to swim until we get in the water. Neither can we learn to pray until we boldly leave shore and try.

FRED J. MILLER
Bethel Center
Church of the Brethren
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The Pulpit

A Journal of Contemporary Preaching

VOLUME XXXII JUNE 1961 No. 6

The Fifth Diluting Myth: Political Obscurantism

DURING the first four months of this year there appeared on this editorial page a series on the myths which dilute our gospel. It now appears that this series was terminated too soon. In addition to *Religionism, Eclecticism, Sentimentalism* and *Ecclesiasticism* there is a fifth "ism" which dilutes our gospel. The omission of this myth from the series was brought to my attention by an error in the May editorial on "Questions About Relevancy." I would like, of course — as any editor would — to pass this error off as typographical or to blame it on a copyist, but a check of my notes shows that I did actually write: "Too much of our preaching is merely the conservation which our culture carries on within itself." What I had intended to say (and I hope it was apparent) is that "Too much of our preaching is merely the conversation which our culture carries on with itself." But let it stand! The sentence is clumsy and abstruse but there is a pertinent truth wrapped up in this rhetorical slip: too much of our preaching *is* merely the conservation which our culture carries on within itself.

We shall not quarrel over the word "conservative." We know with Tillich that "There is something that does not age, something that is always old and always new at the same time, because it is eternal." To be engaged in the presentation of that "something" is for any minister a creditable endeavor. We understand with Unamuno and Spinoza the necessity for a sense of continuity in the life of persons and peoples and as we encourage their conversion and their spiritual development we shall avoid the psychological error of ripping them so violently and so completely out of their past that they lose all sense of that continuity. We are engaged in helping people to bring out of their treasure things old as well as new. This is the mood of the conservative in the best sense of the word and in this sense some of our preaching must be the conservation which our culture carries on within itself.

But when conservatism degenerates it veers toward obscurantism: the hindering of progress, the repudiation of the new because it is new, the rejection of new forms and the hankering for old forms which can never be restored. This kind of conservatism, particularly in its political shape, is on the rise in our country today. It is evident not only in the increasing number of rabid, radical extremists of the right but also in the sanction which such extremists are receiving from the more genteel conservatives.

The church which permits itself to become identified with that kind of political mood — hindering progress, distrusting the new, hankering after Egypt — is doomed to be tangential to the world in which it is set. Its message will no longer cut sectorially through the perils and promises of a turbulent world but will lie gently, harmlessly, helplessly on its surface. And the unfortunate fact is that much of what today occurs in the life and thought of Christian people reflects not biblical or theological conviction, not the ground on which their church is built or the copestone with which it is capped, but the thick atmosphere of political obscurantism which surrounds and chokes them.

It is Christians who today cower before the threat of the communist and fascist leviathans of our time and who to resist the first sell their souls to the second. It is out of the church that Robert H. W. Welch, Jr. drafts the elite members of his John Birch Society. It is people under our ministry who support Christian Anti-Communism Crusades, Minute Women and the innumerable groups of patrioteers who all over the land are disrupting peaceful communities, smearing the innocent, terrorizing the timid — and incidentally filling their own larders. This should be evidence enough that political obscurantism now holds much of the church by the throat.

The church must hear again the gospel of Jesus Christ at whose name every knee should bow and every tongue confess that he is Lord. The external knees of genocide, of thermonuclear war, of political oppression, of cancerous squalor and ignorance, of racial schemes which debase human dignity, of slums and ghettos and secluded suburbs as well as the internal knees of pride, hatred and lust — every knee! The collective tongues of the masses of men as well as the single tongue of the lone confessor — every tongue! Political obscurantism denies that gospel; that gospel must be preached.

— KYLE HASELDEN

Eminent, Successful, Rich But a Fool

The Man Who Was a Fool

By Martin Luther King, Jr.

THIS evening I would like to share with you a dramatic little story, packed with spiritual significance. It is a story of a man who dreamed a dream that could never come true. It is the story of a man who on the basis of all standards of modernity would have been considered an eminently successful man, and yet Jesus called him a fool. And this story is preserved for us in the Gospel as recorded by St. Luke. The main character in this drama is a certain rich man. His ground had brought forth plentifully and he found himself asking, "What shall I do, because my goods are stacked up and I have nowhere to store them?" And then it occurred to him, like a bolt out of the blue, that he could tear down his old barns and build new and larger ones, and there he would store his food, and all of his goods, and then he would say to his soul, "Thou hast much goods laid up for many years. Eat, drink, and be merry." And then God said: "Thou fool! This night thy soul is required of thee." And so at the heyday of his prosperity he died. Think of this man. If he lived in Chicago today he would be a "big shot." He would be a key figure. And yet a Galilean peasant had the nerve to call him a fool.

Now Jesus did not call this man a fool merely because he possessed wealth. Jesus never made a sweeping indictment against wealth. It was always the misuse of wealth that he condemned. Money in itself is amoral, like any other force. It can be used for good or evil. Now it is true that one day a young man came to Jesus raising certain questions about eternal life and Jesus told him to sell all, but in that instance Jesus was prescribing individual surgery and not setting forth a universal diagnosis. There is nothing in wealth that is inherently vicious and there is nothing in poverty that is inherently virtuous. Jesus did not condemn this man because he made his money in a dishonest fashion. There is nothing in the parable to tell us that he was a dishonest man. Rather it implies that he came about his wealth honestly. He was a hard worker. He invested wisely. He did not trample over other people with the iron feet of exploitation. Why, then, was this man a fool?

He was a fool first because he allowed the "within" of his life to become absorbed in the "without." Each of us lives in two realms, so to speak, and we must cultivate these two areas of life, the "within" and the "without." The "without" of life is that complex of devices and techniques, mechanisms and instrumentalities, by means of which we live — the house that we live in, the car that we drive, the clothes that we wear, and all of the useful resources — in short, the material stuff which we must have in order to exist. And then, on the other hand, there is the "within" of life, that realm of spiritual ends expressed in art, literature, morals and religion, for which at best we live. And there is always the danger that we will allow the means by which we live to absorb the ends for which we live. There is always the danger that we will allow the "without" of life to take over and elevate that which is essentially preliminary to something ultimate, that which has only finite value to infinite significance.

Now we must certainly cultivate both. Both of them are important, but there must always be a line, a dividing line, between the two. And of course we must always be on guard in our country, in our capitalistic economy, because we stress the profit motive, we stress free enterprise, and all of this is important. We must always be sure in our system that we do not succumb to the temptation of making a living rather than making a life. And I am afraid that there are too many among us who tend to judge the success of their professions by the size of the wheel bases of their automobiles, and the index of their salaries, rather than the quality of their service to humanity.

You see, this man was a fool because he failed to keep a line of demarcation between him and his, between his life and his livelihood; and this is what the poet Thoreau was talking about when

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MARTIN LUTHER KING, JR., *copastor, Ebenezer Baptist Church, Atlanta, Georgia, and author of* Stride Toward Freedom *(Harper, 1958), delivered this sermon before the Chicago Sunday Evening Club, Orchestra Hall, Chicago, on January 29, 1961. Through the kind permission of Dr. King and the Chicago Sunday Evening Club we are privileged to bring it to the attention of our readers. The sermon as presented here was taken from a tape recording made at the time of the broadcast over radio station WIND, Chicago, and has not been proofread by Dr. King.*

he said that we "improve the means to an unimproved end." Whenever this happens to an individual or to a civilization, a foolishness takes over. The tragedy of this man's life was that the richer he became materially the poorer he became intellectually and spiritually. He may have been married, but he didn't really love his wife. It is possible that he gave her all of the material resources of life, but he didn't give her that something that she needed most, love and affection. He may have had children, but he really didn't appreciate them. He may have had numbers of books stacked up all around his library, but he never read them. He may have had access to great music, but he never listened to it. And so his mind was a closed mind. His eyes did not behold the majestic splendor of the skies. His ears were closed to the melodious sweetness of great music. His mind was closed to the insights of poets, prophets, and philosophers. And so his title was justly merited: "Thou fool!"

And not only that. This man was a fool because he failed to realize his dependence on others. If you will read the story in the Book of Luke you will find that it has about sixty words, and you will discover that this man said "I" and "my" more than twelve times in that limited space. This man had said "I" and "my" so much that he had lost the capacity to say "we" and "our," and so he was the victim of the cancerous disease of egotism. He failed to realize that wealth always comes as a result of the commonwealth. He talked as if he could till the soil alone. He talked as if he could build the barns alone. He didn't realize his dependence on others. Any time an individual or a nation overlooks this, we find a tragic foolishness.

Now this has implications for the crisis which we face in race relations in our nation. This text has bearing not only on our individual lives, but on our collective life. What is "white supremacy" but the tragic foolishness that one particular race produced all of the culture, all of the brain power for the universe? What is "white supremacy" but the foolishness of believing that God made a mistake and stamped a badge of inferiority on one particular race of people? What is "white supremacy" but the foolishness of believing that one race is good enough to dominate another race? And the same applies to "black supremacy," for it is based on a false premise also; failure to realize the interdependence of reality. And I am convinced that "black supremacy" is as dangerous as "white supremacy." It only serves to substitute one tyranny for another, and as I have said so often, we, as Negro people, must work passionately and unrelentingly for first-class citizenship, but we must never use second-class methods to gain it; and we must never seek to rise from a position of disadvantage to one of advantage, thus subverting justice. For, in the final analysis, God is not interested merely in the freedom of black men and brown men and yellow men; God is interested in the freedom of the whole human race and the creation of a society where all men can live together as brothers and every man will respect the dignity and the worth of human personality.

We also see the meaning of this text in international relations. Think of our own nation. We have goods stored up, so much so that we spend millions of dollars a day to store our surplus foods. We find it necessary to pull down those old barns because they are too small, and build larger barns. And we find ourselves asking, "What can we do about it? What can we do with all of these goods?" I saw an answer to this question when I was in India two years ago. I saw an answer to this question when I was in Africa a few years ago and a few days ago. I saw an answer to this question when I was in South America this summer. What can we do? I'll tell you where we can store that surplus food free of charge — in the wrinkled stomachs of the hundreds and thousands and millions of people who go to bed hungry. Maybe we have spent far too much of our money in the United States establishing military bases around the world rather than establishing bases of genuine concern and understanding. All I am saying is simply this, that all life is interrelated and we are caught in an inescapable network of mutuality, tied in a single garment of destiny, and whatever affects one individual or one nation directly affects all indirectly; and for some strange reason I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be.

This man was also a fool because he failed to realize his dependence on God. He talked as if he regulated the seasons. He talked as if he provided the fertility of the soil. He talked as if he somehow controlled the rising and the setting of the sun. He talked as if he produced the rain. And so this man was a fool because he had the unconscious feeling that he was the creator instead of a creature. And so he sought to live life without a sky.

Well, there is nothing new about this. It comes over and over again in history. We have it in our age expressed in many ways. Sometimes ideological systems set it up as a way of life. Communism follows the way of dialectical materialism, and says in substance that God is irrelevant and an unnecessary item on the agenda of life. And then so many of us follow a sort of practical atheism, not denying the existence of God with our lips but denying his existence with our lives, living as if there were no God. But in spite of our theoretical denial, in spite of our inordinate worship of things, we continue to have those experiences in life, those spiritual experiences, which cannot be explained in materialistic terms. In spite of the

fact that we seek to live in what Professor Sorokin of Harvard calls a sensate civilization, something comes to remind us ever and again that there is another order, that maybe Plato was right when he said, "The visible is a shadow cast by the invisible." Call it what you may, call Him what you please, there is in this universe a creative power working at every moment to bring together the disconnected aspects of reality into a harmonious whole. There is a power seeking to pull down gigantic mountains of evil and to bring low prodigious hilltops of injustice. When one believes this he knows that there is in the very center of this universe a heart and a purpose, and he knows that as he goes along the way of life and as he struggles for the good life, he does not struggle alone but he has cosmic companionship, and he knows that somehow all reality hinges on moral foundations.

There is one other point that we must see in this story. After this man had accumulated his vast resources of wealth, the moment when his stocks were accruing the greatest amount of interest, the moment that his palatial home was the talk of the town, he faced that something that comes as the irreducible common denominator of all people. He died. Now that adds a little drama to the story, but, even if he hadn't died physically at that point, he was already dead. The cessation of breathing in his life was but a belated announcement of an earlier death. He died when he failed to keep alive the distinction between the "within" and the "without" of his life. He died when he failed to realize his dependence on others. He died when he failed to realize his dependence on God.

And maybe the rich man in this parable is our acquisitive generation. Maybe it is reminding us of something. We are rich in goods, rich in resources. Modern man, through his scientific genius, has been able to dwarf distance and place time in chains. Yes, we have been able to carve highways through the stratosphere. Our jet planes have compressed into minutes distances that once took days. All of this is wonderful and yet, in spite of all our scientific and technological development, we have not learned the simple art of living together as brothers, and there is something now to remind us that we will be foolish indeed if we do not learn this lesson. We must all learn to live together as brothers or we will perish together as fools, and the alternative to a world of brotherhood and a world of understanding good will, of world government, of disarmament, may well be a civilization plunged into the abyss of annihilation. What shall it profit a man, what shall it profit a nation to gain the whole world of means, airplanes, automobiles, colored television sets, and lose the end, the soul?

Whenever we discover that, something will happen in our lives and in society, and figuratively speaking, the morning stars will sing together and the sons of God will shout for joy.

Thoughts on Preaching

✚ WE MUST take the essential significances of a king's herald, a tender wooer, a strong logician, and a familiar friend, and in their wealthy combination we shall obtain a vision of the ideal preacher of the gospel of our Lord and Savior Jesus Christ. — *J. H. Jowett*

✚ THE GREAT office of the expounder is to adapt old principles to new circumstances, and to read the present through the past. — *F. W. Robertson*

✚ HE BEST deserves to be heard who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. — *Jean Baptiste Massillon*

✚ I NOW clearly see that every sentence should suggest Christ, and every sermon, even though His name had not been mentioned, nor His words quoted, should leave the hearer at the feet of Christ. — *John Watson*

✚ TO LOVE to preach is one thing — to love those to whom we preach, quite another. — *Richard Cecil*

✚ THE FOLLY of mistaking a paradox for a discovery, a metaphor for a proof, a torrent of verbiage for a spring of capital truths, and oneself for an oracle, is inborn in us. — *Paul Valéry*

✚ A SERMON is not an exquisite bit of literary bric-a-brac, to be chattered over and judged by the technical rules of art. It is not a dumpling into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a bugle call to duty, a burning condemnation, an earnest stroke against a giant wrong, or exhortation to high endeavor, the illumination of a majestic truth. — *Charles E. Jefferson* *

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* From *The Best of Charles E. Jefferson*, selected and introduced by Frederick Keller Stamm (New York: Thomas Y. Crowell Company, 1960). Used by permission.

The Preacher as Pastor

By C. Lewis Robson

THE commission from the Risen Christ to the redeemed Peter was twofold: feed my lambs, tend my sheep. There is to be nurturing, but also nudging; teaching, but also tracking; preaching, but also pastoral care. The pattern is found in the act of God in Jesus of Nazareth who came seeking when he came preaching. The command is in the parable of the empty banquet table, "Go ye into the highways and hedges"; and the example is in the revelation of the Son of God associating with sinners, accepting the hospitality of Peter's home, sharing the affection of Lazarus and his sisters.

The good can obscure the best, and the pressure of position can displace the pertinent. The numerous wholesome activities to which the minister is called do not deserve such priority as constantly crowd out pastoral visitation. Committee memberships cannot possibly be so important as to pre-empt the time and vitality that belong to pastoral calling. The minister who is too busy to tend his sheep is too busy.

Pastoral counseling should not supplant pastoral calling. One may go deeper in the privacy of the study, but one may see more clearly in the arena of conflict and tragedy that we call the home. Thirty minutes in the home may supply more information than fifty minutes in the counselor's chair. Pastoral calling may discern and deal with problems that might otherwise become complex counseling situations a year or so later. The most effective counseling is done quite informally, sometimes almost unrecognized, in the home or hospital.

Nothing can furnish the home with the savor of saintliness and the sense of divine mission as can the pastoral visit. The living room in which the man of God has read the Holy Word and offered intercession for the family, naming each by name, can never be just a room again. Years later the memory of these visits will add a touch of sacredness to the home. The chair upon which he sat, the table upon which he laid the Bible, the couch by which he knelt become symbols of the Presence sensed when he led worship in the home. The children will remember that One seemed near when the pastor was there. Family life conferences are good, but family life in a hallowed home is also very good.

Faithful pastoral calling becomes devoted pastor following. Centuries before the coining of the phrase "extrasensory perception," loving pastors sensed the needs of their sheep and came before they were called. "How did you know we needed you?" and "We were just about to call you" are expressions familiar to the calling pastor. A pastor in a village was walking home to lunch when he felt led to go into a grocery store. Entering, he felt a little foolish for there was nothing he needed. The lone clerk was talking on the telephone when he entered. Soon that conversation ended and the clerk turned, with tears in her eyes, to say, "Pastor, the doctor says the tests were positive. It is cancer."

A multiple ministry is not the answer to the pastoral problem. The division of ministerial duties may put experts in various offices, but the experts may be discovered to be very ordinary parsons very far away from their parishioners. The commissions to feed and to tend were given to the same person. The minister is not minister unless he is both preacher and pastor. If congregations are too large for the minister to be both, they are too large. A religious lyceum to which a home-calling assistant pastor is attached may be many good and helpful things, but it is not a Christian church, for a Christian church is a fellowship in which the true shepherd knoweth his sheep by name and the sheep know his voice. But who knows the voice of the assistant pastor who seldom, if ever, interprets God to man or leads man to God in the sanctuary?

The shepherd heart is the validation and safeguard of the prophet's speech. The prophet spoke

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C. Lewis Robson *entered the Methodist ministry in 1930 after having worked for several years in the banking field. A graduate of Western Maryland College, he attended Candler School of Theology at Emory University for two years and then continued his studies at Wesley Theological Seminary, receiving the S.T.B. degree from the latter institution. Mr. Robson is now minister of St. John's Methodist Church, Baltimore, Maryland.*

for God to a people he loved. His imagery reveals the life of the people among whom he moved. He knew God through his days of brooding solitude but also through his weeks of discerning companionship with the people. "I sat where they sat," said one of them. Another discovered the righteousness of God through solitary brooding over the social injustices under which his friends and neighbors struggled. A man may be a lecturer or an orator without a shepherd heart, but he will never speak for God.

The pulpit depends upon the parlor, the sanctuary upon the sickroom, for the preacher and the pastor are roles of the same person. The willingness to speak thirty minutes with an humble individual validates the sincerity and dedication of the man who speaks thirty minutes to hundreds. The fervor of the preacher is inspired by the concern of the pastor. The insight of the seer is born in the compassion of companionship. The Easter sermon that opens the windows of hope is begun in the blackness and bleakness of the deathbed. The preacher depends upon the pastor.

Likewise, the pastor depends upon the preacher. The ministry of an associate or visiting minister may bring the rich, warm help of a beloved friend. But it lacks the depth and authority of the preacher. It lacks the power to persuade that inheres in the one who has been the weekly teacher of eternal truth and the priest who, Sunday after Sunday, has led the soul to the grace and glory of God. It is only the preacher who can be the most effective pastor. If the preacher understands this, no one will need to urge him to be diligent in pastoral visitation.

The significance of the preacher as pastor is in the fact that he is the most effective symbol of God. Only a living person effectively symbolizes a living God. Each week he has communion with God before all the congregation. Then, when he enters the room of one too sick to bear the weight of words, his solemn smile and silent prayer renew the faltering faith of one too ill to think, for his presence revives the memories of the experience of worship in the sanctuary. Life stirs anew in the drooping soul.

In the hour of bereavement, when numb confusion spreads a fog of doubt over a mood of rebellion, the associate pastor can help mightily. But only the preacher can, by his presence, silently remind the brokenhearted of the glowing faith and lucid explanation that made the hour of worship an experience of illumination.

The preacher is a channel of God. Beneath and beyond the words of the sermon is the work of the Spirit. More than ideas are revealed. God comes near. Even as there are light waves the eye cannot see, there is also communication beyond the range of hearing. A preacher called upon a greatly distressed and disturbed home. Very little was said but the empathy was achieved. There was a consciousness of sharing moods and faith. Later, the husband, himself a theological graduate, said, "I don't know what you did. You said almost nothing. When you came in everything was wrong. When you went out everything was all right." The preacher knew: he had offered himself as the channel of the Spirit of God. An associate pastor could have helped greatly, but the preacher was the person through whom that home had regularly been blessed by the touch of God in the hour of worship. There was a greater readiness to be helped through the preacher than through anyone else. They had been conditioned to him as a channel of God through weekly worship.

A preacher lay for weeks upon a bed of illness. Daily he prayed as, slowly, health returned. When at last he became well he said to a friend, "My greatest trouble was that I had no pastor. Brethren in the ministry called and prayed, and their prayers helped, but how I longed for someone to whom I belonged, someone whom I had known to reach up and touch the footpath to the throne of God, someone who had opened the glories of God to me, to take my hand and lift me up to life." Only the preacher can be such a pastor.

A Prayer

O GOD, whose mighty acts are of old, and who didst inspire men of olden time (as they were moved by thy holy Spirit) to set forth these acts in the tongues of the Hebrew and Grecian peoples:

We thank thee for all who, in subsequent years, have sought to render afresh, in the language of their own generation, the imperishable message of the Old and New Covenant;

Especially do we thank thee for those who have labored to give us the Bible in English;

And we pray thee that, as we ponder anew the truth of the Gospel, we may show it forth in lives of devotion and godliness;

Through thy Word Incarnate, Jesus Christ our Lord, to whom be honor and glory for ever. Amen.

—*Francis C. Lightbourn, literary editor,* The Living Church, *Milwaukee, Wis.*

Occasionally Something Stirs Within Man And Inspires Him to Live

Suspect Your Neighbor as Yourself

By Warren B. Martin

AT FIRST glance, it appears that everyone these days is on the quest for self-knowledge. We all profess an interest in critical self-analysis. Whereas St. Paul cried out, "Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24), it is more our style to wail, "Worried man that I am, who will analyze me?"

Recently a Hollywood couple reflected the influence of psychoanalysis and the contemporary mood when they offered as an explanation for their divorce, "Our neuroses were not compatible." Fortunately, there are others who have a more intelligent concern about the problems of the interior life. Seasoned statesmen and scientists, testing new frontiers in human affairs, show their sensitivity in this area when they say, "Man may soon go to the moon, but there is no assurance that he will thereby know any more about the man *on* the moon."

The finest minds do not claim that our modern concern for the make-up of man is new; they know that Socrates' dictum was "Know thyself." What we are beginning to realize as never before is that to act freely and fully on this advice is a dangerous business.

Do We Really Want to Know?

So dangerous, indeed, is true self-knowledge that most of us spend most of our time trying to avoid it. While we continue to pay lip service to the current emphasis, it is not at all certain that we really want the inside story. This is a point made in Rollo May's slant on the well-worn Sophocles' drama, *Oedipus Rex*. Oedipus, you remember, killed his father, married his mother, and then painfully came to know what he had done. A popular Freudian interpretation of the drama has been that a child has a sexual attraction for the parent of the opposite sex; as a result, the child experiences fear and guilt. If the child can be made to realize that such feelings are normal and transitory, it has been argued, he may be freed of his anxiety. Rollo May insists that Sophocles' epic work is concerned with problems more basic than those caused by sexual anxiety. May's point is that sex anxiety does not emerge unless prior anxieties already exist. Perhaps, then, the real thrust of the drama is whether Oedipus will face up to the almost unbearable truth about himself. Some of his advisors warn him that the truth will be too much for him to bear, but he will not be put off. When he finally works through his problem and learns the awful truth about what he has done to his father, and with his mother, and sees himself for what he is, he gouges out his eyes, the organs of seeing, not of sex. So the drama emphasizes the dangers of self-knowledge. To see oneself in focus is enough to cause a man to blind himself. And, in one way or another, most of us do blind ourselves to the fact of ourselves.

Authorities on contemporary moods and manners explain that our feverish round of activities, our zest for amusements or vice, our preoccupation with work, are all expressions of the attempt to escape ourselves. We will turn to whatever blots out or blocks off the truth. Here, in part, is the success of the movies, radio, television, the zigzag work of the churches, the cocktail party. Robert McAfee Brown mentions the idea that the cocktail party in our society may be a secularized version of the Lord's Supper as well as a way of escape:

> It is an outward and visible sign (getting together) of an inward invisible grace (the feeling that 'we belong together'). There are the elements (wafers — or hors d'oeuvres — and wine). There is a priest (the host) . . . who dispenses the elements. The communion is usually 'closed communion' (only certain people are admitted). There is, in short, a frantic effort to achieve communal feeling [and escape aloneness]; frantic, since the communicants cannot achieve it on their own, and must be helped by repeated trips to the source of new life (the bottle) 'from which all blessings flow.' [1]

[1] From *The Significance of the Church* by Robert McAfee Brown. Copyright 1956 by W. L. Jenkins. The Westminster Press. Used by permission.

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At the cocktail party, the business conference and the school seminar, Americans assert that this country has achieved the highest standard of living in the world. But seldom do we add that it has been done at a cost in ulcers, mental breakdowns, homicides, violent crimes, alcoholic and drug addiction appalling to contemplate. In all the mad scrambling and shoving we have been reaching for security and surety. This much we acknowledge. What we also sense is that to find real satisfaction we must start with self-knowledge, but, thus far, this is the one thing we have been striving to avoid.

Why So?

The question that sticks is, "Why so?" Why do we, in an era when psychoanalysis is sacred, do anything and everything to escape deep and essential self-knowledge? Allow me to submit an answer in two divisions.

First, in our occasional moments of raw honesty we learn that we live in a world of fundamental ambiguity. The human situation is filled with contradictions, absurdities, paradoxes. Because we desire neat, formal solutions, it is hard for us to face up to these ambiguities and the personal anxieties they produce. Here are illustrations.

Consider the fact of determinism and free will. Much of what we are and what we do is determined by an intricate set of built-in mechanisms and subterranean, unconscious forces that are found in all of us. Yet, while none can exceed the limits which describe physical and psychological events, nevertheless we do choose which cause and event sequences we will use, we do seem to create within limits, we do have a measure of choice and consequent responsibility. And the ambiguity of this relationship is an anxiety-creating force in our lives. It is so hard to know to what extent matters of conscience and service are acts of free commitment and to what extent they are matters of the glands.

Consider the fact of isolation and community. Every man is an island. The distinguishing characteristic of man is his self-conscious aloneness, his capacity to say, "Who am I? Where am I? What am I?" In 1657, Blaise Pascal was speaking for us all, and was exposing the feelings of anxiety created by the fact of isolation, when he wrote:

> When I consider the brief span of my life, swallowed up in the eternity before and behind it, the small space that I fill, or even see, engulfed in the infinite immensity of space which I know not, and which knows not me, I am afraid, and wonder to see myself here rather than there, for there is no reason why I should be here rather than there, now rather than then. [2]

Over against this, however, is the unmistakable feeling of community. We sense that what is at stake is not just your interest or my interest, individual interests. We are involved together. I stand alone and lonely, in isolation, but even in my aloneness, as my heartbeat echoes on the air with the noise of an amplified stethoscope recording, I am aware that there is breathing going on around me, other hearts are at work, and I know that it is not just *me* involved — *we* are involved. We live in community, but the ambiguity of the relationship between the "me" and the "we" unsettles us all and makes us want to run for cover.

Take one more example of the paradoxes that plague us. Consider that we are at once creatures of rationality and rationalization. For centuries now the Western world has emphasized the role of reason. It is true that we cannot consider options seriously without employing our reason. And to reason, we have held, is not treason. But recent developments at many levels have helped us to recapture the fact that to reason is not necessarily to be right. Men rationalize and call it reason. Human reason is often paralyzed by prejudice, imagination, customs. If the greatest philosopher in the world, as Pascal said, finds himself over a precipice on a plank wider than actually necessary, his imagination will prevail though his reason convince him of his safety. Probably most of us, whether we know it or not, prefer the text, "Come let us rationalize together."

To live means to be caught up in the anxiety-creating ambiguities of mind and spirit, isolation and community, determinism and freedom. To live is to learn that reality doesn't always make sense. Aldous Huxley insists that it never does:

> Reality never makes sense. . . . Maybe from God's point of view, never from ours. Fiction has unity, fiction has style. Facts possess neither. In the raw, existence is always one damn thing after another and each of the damn things is simultaneously Thurber and Michelangelo, simultaneously Mickey Spillane . . . and Thomas à Kempis. The criterion of reality is its intrinsic irrelevance. [3]

No wonder, as T. S. Eliot said, "Human kind cannot bear very much reality." It is hard to face up to the truth, especially about oneself, when to do so involves the exposure that this is a fundamentally ambiguous world where, most of the time, reality is a curious mixture of Thurber and Michelangelo.

But we said that our answer to the question "Why do men retreat from the reality of the self life?" was in two parts. Here is the second. In the infrequent moments of raw-nerved honesty we see that not only is our world essentially ambiguous, but we learn that we, as persons, are fundamentally ambivalent as well. That is to say, we discover a simultaneous attraction toward and a repulsion from ourselves as persons. Hear the lament of the sensitive soul:

> Within my earthly temple there's a crowd:
> There's one of us that's humble, one that's proud;

[2] From Pascal's *Pensées*, translated by W. F. Trotter (New York: E. P. Dutton & Co., Inc., publishers of Everyman's Library).

[3] Aldous Huxley, *The Genius and the Goddess* (New York: Harper & Bros., 1955). Used by permission.

There's one who's brokenhearted o'er his sin,
There's one who unrepentant sits and grins;
There's one who loves his neighbor as himself,
There's one who cares for naught but fame and pelf.
From much corroding care I would be free,
If once I could determine which is me. [4]

Which is me? In one man heights and depths, hope and hell, selflessness and selfishness.

Take that last-mentioned matter, how can we deny the egocentricity of human nature? To see the self in its selfishness, go with Albert Camus to the shady bar in Amsterdam where the "Judge-Penitent," the central character in Camus' *The Fall,* engages in a calculated confession. He relates his earlier life as a lawyer, a pleader of noble causes and a haughty judge of others. Slowly, as he explains it, he was stripped bare of all pretense and superiority by a series of circumstances that exposed his true nature and made him realize that no man is innocent and that no man may, therefore, judge another from a standpoint of superiority and righteousness. Yet, though brought low ("I am an empty prophet for shabby times, Elijah without a Messiah, choked with fever and alcohol, my back up against this moldy door . . . ."), the Judge-Penitent gets a selfish satisfaction out of bringing others low. Listen:

> . . . with piercing eyes, I stand before all humanity recapitulating my shames without losing sight of the effect I am producing, and saying: 'I am the lowest of the low.' Then imperceptibly I pass from the 'I' to the 'we.' When I get to 'this is what we are,' the trick has been played and I can tell them off. I am like them to be sure; we are in the soup together. However, I have a superiority in that I know it and this gives me the right to speak. You see the advantage, I am sure. The more I accuse myself the more I have the right to judge you. Even better, I provoke you into judging yourself, and this relieves me of that much of the burden. Ah, mon cher, we are odd, wretched creatures, and if we merely look back over our lives, there's no lack of occasions to amaze and horrify ourselves. [5]

The Judge-Penitent says we are all wretched creatures, and he illustrates by his own selfish machinations that he is right.

Yet, notice that men have this capacity for critical self-analysis. We can sometimes see what we really are and what we see does horrify us.

Furthermore, there is something else — call it what you will — that occasionally stirs within man and inspires him to live, at least briefly, in "non-defensive outgoingness." From such experiences and in such hours we are led to affirm, even as Camus does in another of his works, *The Plague,* "there are more things to admire in man than to despise."

As we oscillate between these human polarities, we are living proof of the basic ambivalence of man. We are Mickey Spillane and Thomas à Kempis, and this knowledge, even dimly perceived, is enough to create anxiety and cause the retreat from self-scrutiny.

What Are the Options?

Before we leave off, there is a last question to be faced. What happens, we wonder, if an ambivalent person in an ambiguous world persists along the pathway of self-knowledge until, with all the supports and pretensions removed, he sees himself for what he is?

One thing is sure. That path will lead him to a crossroads where he will have to make some existential choices. Life requires decisions. What are the options there?

One option is the way of moral nihilism. Those that take this turn declare that they have done so because nothing in this age can be relied upon, there are no grounds for moral principles for the old moral law has now lost its divine sanction. God is dead. The only thing man knows for certain is that no one knows for certain. So, it is argued, one is free to do as he fairly well pleases. Persons of this sort seem to prefer the life of selfishness, cynicism and sensuality. They accept the challenge of Nietzsche's dictum: "Assert yourself. The only vice is weakness, the only virtue strength. Be strong, the world is yours if you can take it." They live the life of man for himself and do not fret themselves with social responsibilities.

While there is much that is valid in the protest of the "Beats," it is regrettable that thus far they have not given the movement a dimension of responsibility. They often have a tremendous zest for life. Here are some words from Jack Kerouac, "Beat" prophet-priest:

> . . . the only people for me are the mad ones, the ones who are mad to live, mad to talk, mad to be saved, desirous of everything at the same time, the ones who never yawn or say a commonplace thing, but burn, burn, burn, burn like fabulous yellow candles exploding like spiders across the sky. . . . [6]

That verve sounds exciting, doesn't it? But hold! A movement that begins with man for himself has a way of ending up with man against himself. Where the genesis is selfishness, the exodus is often suicide. The "Beats" are on the way of moral nihilism.

In fairness it must be said that there are some men in our time who try to locate and place the needed dimension of responsibility. Some, like Sartre, argue that primal fate has pushed man into a blind alley where his only hope of salvation, if indeed there is any, is within himself. However, though man must go his way in loneliness, staring most of the time at bleak emptiness and moving steadily toward a dead end, he must have the courage to live a life of control and must be willing to search relentlessly for something deserving his commitment. This solitary seeker is to

[4] Edward Sandford Martin in *A Little Brother of the Rich and Other Verse* (New York: Scribner's, 1890).

[5] Albert Camus, *The Fall* (New York: Alfred A. Knopf, Inc., 1957). Used by permission.

[6] Jack Kerouac, *On the Road* (New York: Viking Press, 1957). Used by permission.

be admired for refusing easy, trite solutions and the popular, tranquilizing masks of optimism and conformity. Such existentialists are on the way, though they know not where.

Allow me to suggest, finally, that there are still others who have come along the path of honest self-scrutiny, and have been just as open to the truth and just as shaken by the tragedy and terror of the human dilemma as any of the others; yet, they affirm that when they had traveled to what seemed to be the "bottomless bottom" of human existence they found, like the man in isolation who yet senses community, that they were not alone. They found themselves in the presence of the "Ground of Being" (Tillich), the "One out of which all things come and to which all things return" (Whitehead); they found God, and they testify that taking his way then and there has made all the difference.

Hear one such witness, a man of ancient age but of the modern mood. He, too, was wrenched by the ambiguities of his day and weakened by the ambivalence of his own personality until he was required to confess: "I do not understand my own action. For I do not do what I want, but I do the very thing I hate" (Romans 7:15). He, too, like some moderns, was honest, so honest that he contrasted the failures and inadequacies of his traditional philosophy of life with the accomplishments and the radiance of a certain fellowship that had built up around one named Jesus of Nazareth. Jesus had been killed, this man then believed, but it was increasingly obvious to him that the believers were still in contact with some astonishing Source of Life.

Enroute to Damascus this young Pharisee came to a crossroads and to a personal crisis. Accumulated influences caught and crushed him until he was emotionally unhinged, spiritually bleeding, and physically blinded (remember how the struggles of the inner man may have outward ramifications). It was then and there, when he could go no farther in himself — on the road, Mr. Kerouac — that he found help beyond himself, he found God. From that moment of recognition and reversal he arose to follow the living Lord of his vision and made as his faith-affirmation the words, "What wilt thou have me to do?"

We need not spell out the style of life that resulted from Paul's encounter with God outside Damascus. It is enough to say that he was transformed by that experience, and that his life developed thereafter in a way and along ways that no man could have predicted.

We should remember, since we are still in the age where American Christianity talked too much of religion as sticky sentimentality, that Paul lived out his life as a Christian amid the stress and perils of a pagan world and within the limitations of his own frailty. Yet, while his life was always difficult, that encounter outside the city made a difference, and he could say, "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed . . . (2 Corinthians 4:8-9).

Paul's testimony was that in a moment of truth he found God, the One who takes man where he is and for what he is, and thereafter Paul's hope was in God and his strength was of God — and that made all the difference. I submit to you that Paul's victory may be ours if and when we are willing to follow the perilous pathway of self-knowledge to the end of self where God waits, and will then determine that while God's way is not the only way to live, it shall be the way for us.

A Prayer

ALMIGHTY GOD, we come before thee with praise to acknowledge thy greatness; thou art Maker of heaven and earth, Father of all mankind, guide and stay of our lives, the Judge who knows our every weakness, the Comforter who is ever with us, the Author of our liberties, the Redeemer by whose might we are lifted above destruction and the King whose reign over us and our world we seek. And out of thy greatness thou hast bestowed upon us precious gifts beyond our measure. Our very lives are of thee and into our midst thou didst send the gift of thy Son that we might know that thy love for us is without end.

Since thou art so great and because thy gifts of old have taught us thy love, we come seeking anew the promises given of old to our fathers and renewed to us in thy Word. Hear our prayer, O Lord, and answer our need according to thy steadfast mercy.

Restore in us we pray the graces like unto those of Christ. May we seek others in their need and minister in thy name; may we be true and open in our friendships; colleagues who bear the load with zest; parents who listen eagerly to the ideals and dreams of our children, and children who strive never to dishonor our parents. If pain or disappointment be our lot, grant O Lord, that we may accept our tribulation and trial even as thy Son didst accept his cross. And may we with his faith know that if we will but seek thy ministries of health and counsel and redemption and lay our burden upon thee, thou art able to do far more abundantly than all that we may ask or think by the power at work within us through Jesus Christ our Lord. Amen. — *W. Barnett Blakemore, dean of Disciples Divinity House and associate dean of Rockefeller Memorial Chapel, University of Chicago.*

A Universal Priesthood

By Raymond W. Albright

. . . strive to excel in building up the church. 1 Cor. 14:12.

TWO current trends in the life of the church present us with an unresolved problem. On the one hand, the liturgical revival in all of Protestantism and the emphasis on liturgical purity in the catholic churches has had a tendency to magnify the priestly function of the clergy. On the other hand, the emphasis on the importance of the laity in the church has led us to speak of the ministry of the laity and to study again the meaning of the "universal priesthood of the believer." So we are faced with two possibilities: the concentration of the clergyman's office in his priestly function and the possible diffusion of this function among the believers. It raises again the moot question whether the universal priesthood of believers is a viable doctrine since at best it makes the priesthood a representative office in which those represented must somehow share.

These are, of course, not new problems. While Cranmer and his associates were designing a liturgy which might properly guide men in the worship of God, Tyndale, Coverdale and Rogers were revising the English translation of the Bible that their people might read the Word of God for themselves. At the same time, serious and committed laymen — some of them men and women afflicted with the vestiges of Lollardry — were openly prophesying and interpreting the Bible for the common people. In another generation Jeremy Taylor was to write his famous defense of such procedures in his *Liberty of Prophesying,* and thereafter Protestants were never again to be able to deny the laity this prerogative.

Indeed, the problem is as old as the beginning of the church. In Corinth, Paul faced most of our modern dilemmas in a simpler form. There were structural and organizational difficulties, rivalries and divisions in the household of Chloe and, even then, marked differences of opinion about what was the proper way to worship God and who should exercise the leadership in such worship. Their situation was not yet complicated by proper prefaces and varied opinions about the use of manual acts, but essentially it was the current question about rights and prerogatives before God and men in the church.

Paul described their confused situation: "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation" (1 Cor. 14:26). So whose was the duty or privilege to speak before others in the church?

So whether we examine the church in Paul's time, the century of Cranmer, Luther and the reformers, or in the mid-20th century, the problems are quite similar indeed. Unregenerate human nature has a tendency to repeat its diffusive and divisive effects, only with a higher power, as the capacity of man's senses and his control of natural resources increase.

We face major divisions in the church over the way of worship when the most important fact is that men should worship God. We breed confusion by the definition of the function of our ministries when the salient fact is that, whatever our office or function, we are sinful men standing before God in dire need of his saving grace over which no one man or church has a monopoly, and which no one can deny to another who truly understands that Christ died for him.

"What then, brethren?" as Paul asks (vs. 26). What have been the answers through the centuries, and are these earlier answers relevant and adequate in our generation? Prophecy in the early church and also in the 16th century ran rampant so that disciplines and controls had to be devised. The early church quickly checked the orthodoxy of prophesying and confessions by formal creeds, regulated the office of the ministry through the episcopate and settled on a canon of Holy Scripture. That such order could be overemphasized is evident in the quite proper but futile protest of

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Montanus against the institutionalizing of the church.

More than five centuries ago, individualism ran rampant again in the gross excesses of continuing Lollardry, among the sectarians, and in the Peasants' Revolt. Our age is little different except that the problem has been multiplied by the larger number of groups and the variety of methods — indeed, at times, almost ingenious methods — by which men would be the church and serve God and men.

The problem remains for us how may we now separate the positions of honor and function among those who direct and those who serve, among those who preach and those who listen, among those who celebrate at the altar and those who share the life-giving mystery which at that same altar is available for all who believe?

The purpose of this sermon is not to give specific answers which will probably vary from generation to generation and with the location and type of people involved; on the contrary, we are concerned, as a preacher is especially obligated to be, to discover from Holy Scripture some guiding principles to help us in our dilemma.

Paul gives us these suggestions:

1) God is orderly. "God is not a God of confusion but of peace" (1 Cor. 14:33). He is perfect; we, by virtue of our humanity and limitation, are apt to be the very opposite — confused and lacking genuine peace. Perhaps the only thing that can be said about this is that we must forever remember this distinction; in our confusion we remember that God is a God of peace and order. So, Paul goes on to urge: "All things should be done decently and in order" (1 Cor. 14:40).

2) "Let all things be done for edification" (1 Cor. 14:26). Edify and edification are "lost" words and need rehabilitation. The last thing in the world you may desire is to be edified. The root word "edify" occurs four times in this chapter and becomes at once its controlling theme. Actually, in the Greek the same word occurs six times. This word has great variety and shades of meaning: to build a house; to construct; to advance in knowledge; advance in spiritual condition; to be emboldened; to edify.

3) The major emphasis of Paul is seen in verse 12 where, sensing the sincerity of their efforts, he uses this word and urges them "since you are eager for manifestations of the Spirit, strive to excel in building up the church." "Building up" is the same Greek word. Here we see the relevance of the varied meanings of this word for us also. We are to build a house, a structure; to see to it that the organization of the church is the best possible organization for carrying on its purpose; to see that the body of Christ which is his church is properly nourished and grows toward maturity. We are to advance in religious knowledge, in the understanding of the meaning of the religious life and experience, to learn to know all that is possible to be sure about God and Christ in this temporary world. We are to be edified in the sense of inspired; to advance in spiritual condition. So we are to be guided to believe beyond our knowledge, to sense the eternal in the temporal, and, above all, to be sure to catch the spirit of Christ so that we may really belong to him. Merely to state these essential elements of the church is to see the symmetry of the plan Paul had in mind for his people, as he guided them toward becoming the true body of Christ.

4) "If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played? And if the bugle gives an indistinct sound, who will get ready for battle?" (1 Cor. 14:7-8).

I remember standing on the sidewalk to watch a student band parade before a football game. This very large band had obviously been padded with some older players, and I learned that the manager had borrowed an additional half dozen tubas to be carried by good marchers. Their only qualification as musicians was that they could march in a straight line and looked well in uniform. But even a child standing by me turned to his mother and said, "Mummy, there's nothing coming out of those big things." Uncertain sound; they kept their lips to the mouthpieces but no sound at all came from those well dressed marchers masquerading as musicians.

The strength of the church through the years has not been in specific vestments which to some men were the proper dress for approach to the altar and to others only papistical rags. Nor has it been in its much or little marching. It has been in the strong, certain sound of the authentic religious experience, of the life of God in the life of a man who becomes so transformed by the love of God and his grace in Christ that henceforth his whole being becomes incandescent.

Hugh of St. Victor (c. 1078 — 1141) bears clear witness to the authenticity of his religious experience:

> . . . I am drawn out of myself and carried away, I know not how. I am suddenly renewed; I am changed; I am plunged into ineffable peace. My mind is full of gladness, all my past wretchedness and pain is forgot. My soul exults; my intellect is illuminated; my heart is afire, my desires have become kindly and gentle.

Here is spiritual enrichment indeed! Paul would have liked that, and there is no uncertain sound here.

5) But, finally, lest one be too happy about his own religious experience or his office, we must remember Paul's testimony, "I am what I am by the grace of God — it was not I but the grace of God which is with me." His witness rang out so clearly and with such certain sound that he could say to

them — "so we preach and so you believed."

So then, when we, who share a genuine experience of God's love with the members of our congregation, kneel with them facing the altar as their representatives before God and lead them in the confession of our common sins in the prayer of humble access we are performing our ministerial function quite properly.

And again, when we turn toward the congregation so that for God we may announce the absolution, speak the comfortable words and declare the blessing of God Almighty we are rightly performing our priestly function.

But in all this we do well to remember with Paul that we remain men and are not God or even a little god. We still share more of the nature of those whom we lead to confession than of him whom we worship and serve.

We are what we are, representatives of the believers, indeed, but true ministers of Christ, by the grace of God.

"Since you are eager for the manifestations of the spirit, strive to excel in building up the church," to make its structure strong and efficient, to advance the believers in knowledge, to lead the saints in growth in their spiritual condition, to stimulate its heroes and martyrs to new boldness; let all things be done for edification.

THE MOURNERS BENCH

By G. Hobab Kish

HOBAB is not much of a classical scholar, or a scholar of any kind, for that matter. But I was thinking the other day of a word the immortal Shakespeare uttered which seems particularly appropriate today. Mark Antony said at Julius Caesar's funeral:

> The evil that men do lives after them;
> The good is oft interred with their bones.

Ask the Germans if they are quite through with a man named Hitler even though he is dead. Enquire of the Italians if Mussolini is completely silenced. And then, my countrymen, look about and see if the ghost of mccarthyism does not still roam through our American society.

That evil spirit has a special influence on second-rate preachers and laymen who do not have the ability to win attention to themselves. But they are haunted by the possibility of making headlines if they will only attack the churches and the National Council for following what they call "the communist line."

Now I am never sure what the so-called "communist line" is supposed to be. But this accusation is made against those who are opposed to some of the bizarre and stupid procedures of the House Un-American Activities Committee. It is a label pasted on men who want a change in our immigration policies or think we ought to discuss the relation of Red China to the rest of the world. It has become a general attempt to smear issues without being forced to analyze or discuss them.

But what is the "communist line"? It wavers, twists, turns, contradicts itself, reverses itself overnight and regards black as white if there seems to be an immediate profit to be gained. Russian economics are adjusted to any situation and Russian politics are notoriously principleless. By its very nature, communism assumes that propaganda is more important than truth.

But one line which communism follows and never turns aside from, is a determination to destroy religion and the churches by any method available. It may tolerate the church when it must, but it will destroy it when it can. From the time when Karl Marx announced: "Religion . . . is the opiate of the people," his followers have never wavered from their conviction that until Christianity is dead, they are not safe.

So the one sure sign of the follower of the communist line is an attempt to sow distrust and suspicion among members and supporters of the churches. These are the boys we had better investigate. I had a letter the other day from a fellow who attacked the National Council of Churches. I wrote back and said that since his approach was so obviously communistic, I could not afford to even acknowledge such ravings until he sent me an affidavit that he was not now nor ever had been a member of the Party. I told him that I would not make a direct accusation, for perhaps he was only ignorant, but he had aroused my suspicion. To date, there has been no reply.

Let us go on the offensive. Rather than defend the National Council or the churches, let us carry the attack to these malicious and evil troublemakers. All together now, boys, with one voice, let us proclaim the real issue. Whatever builds the church and encourages true Christianity is raising a mighty fortress against communism. Whoever seeks to weaken the Christian witness is consciously or unconsciously following the communist line.

I Believe in the Holy Spirit

By Alan Walker

"I will pray the Father, and he will give you another Counselor, to be with you for ever." John 14:16.

THERE came one night to a hotel in the Canadian Rockies an American father accompanied by his small son. They were taken to their room but as it was dark nothing could be seen from their window. Next morning when the father awoke he found his small son with his nose pressed against the windowpane, looking out on the Rockies. The boy seemed enthralled by the snow-capped peaks and the lake mirroring the mountains above. The father, being a religious man, began to speak to his boy about God the creator who planned and fashioned such a world. The boy listened and seemed impressed, but then he asked a probing question: "What is God doing now?"

Well, what *is* God doing now? Most of us believe in God. But many of us are not sure that God is doing anything now. We are convinced that there must be a Supreme Being who has created the world, but we are not sure that God is today at work in the world he has made. We cannot quite understand where his spirit touches our spirit and whether God influences in any way the course of events. As a result, many of us live as though there were no God.

Standing at the heart of the Christian faith is the great doctrine of the Trinity. It declares that God is known to us as Father, Son and Holy Spirit. It is of course a doctrine which puzzles and defeats us all, as perhaps befits a God so great as the Lord and Father of Jesus Christ. Let me say, in passing, that the doctrine of the Trinity is not an explanation of what God is; it is simply the statement of a fact. It is a minimum definition of the nature and function of God. Rising out of human experience has come the conviction that whatever else God is, he is not less than Creator and Father, the Sustainer of the universe. God at one point in time did come in Jesus Christ, breaking into history, dwelling among us. The doctrine of the Trinity also declares a belief in the Holy Spirit, which is simply the conviction that God is in action today. When a Christian says, "I believe in the Holy Spirit," he is really saying, "I believe that God is no 'absentee Being' but one who is at work in human hearts and in the human scene today."

But how, how is God at work today?

God is at work as a great preparer. His spirit touches all our lives, influencing, awakening, judging, quickening.

God has set great limits for himself in relation to us and the world. One of the most amazing sentences in the Bible reads, "Behold I stand at the door and knock; if any man hears my voice and opens the door, I will come in to him. . . ." The great God who created the universe does not coerce, does not batter his way into our consciousness. He always stands quietly knocking at the door of life. Yet, within the framework of this freedom which God has given us, he does work. His spirit has an interior access to our spirits which we do not have in our relationship with each other. While he does not force his way upon us by compelling us to do what he wants us to do, he has this approach to our spirits whereby he can suggest and prepare and confront.

God is always at work in history preparing mankind for the greater gifts that he has for it. His spirit is ever moving through the conscience of men, awakening them to evil, enlarging their vision. Trends which become noticeable in history, ideas or convictions which seem to arise with a kind of spontaneous combustion in many places are, to the Christian, evidence that God is at work.

Take, for example, the affairs of our own time. Sometimes we look upon the chaos and the turmoil of our own century and are afraid. Yet great ad-

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vances are being recorded in the conscience of mankind at this very time. War has at last erupted into the heart of the human conscience. Peace has become the determined passion of an increasing number of people. At last we have discovered the wrongness of racialism and, in spite of the resistance countries like South Africa are showing, racial prejudice and pride are at last being challenged. Man everywhere has come to expect and to seek a greater degree of economic justice. He is not prepared any longer to be excluded permanently from a fair share of the good things God has given.

All these developments represent a great advance in human understanding and conviction. Presently they will express themselves in greater action and mankind will take a large step forward. Why have these convictions grown? Because the spirit of God has been at work, leading us to new truth. Sometimes we call movements communist, or by some other name of condemnation, when perhaps we would be nearer to the truth if we looked in them for the God who is ever preparing mankind to go forward to a better day.

The spirit of God works similarly in personal lives. He creates in us a sense of disappointment, disillusionment, despair. The purpose of the mood he begets is to set us seeking for something better. Often, as we look back over a period of our lives, we see a strange link between a number of seemingly isolated and often insignificant happenings. Over a period of time they seem to fall into a pattern: then we see that God has led us on to something finer and better.

A vivid illustration of this kind of experience comes from the life of Saul of Tarsus who became Paul the Christian. Sometimes we talk about the conversion of Saul of Tarsus on the road to Damascus as instantaneous. Certainly the climax was instantaneous. A lightning flash in the heavens is instantaneous, but it only takes place because of a long build up of atmospheric conditions. So the conversion of Saul of Tarsus was the climax of a long build up that went on in his life. The incident itself declares this when Saul hears a voice in his mind saying, "It is hard for thee to kick against the goads." What does this mean? It means that Saul of Tarsus was prepared for the climax of conversion. We know that he had a friend during university days, Joses, who became a Christian, giving his goods to the infant Christian church. This happening no doubt startled Paul. Then Saul was present when Stephen, the first Christian martyr, was stoned. He saw his face, as it had been the face of an angel, and heard his prayer as he died, a prayer for forgiveness. Then he had seen Christians under persecution and imprisonment and in spite of himself he was impressed by their serenity and their courage. Then there was his own inner disappointment and frustration. All these were the building up toward the hour of his discovery. The Holy Spirit was preparing him.

What is God doing now? His spirit is preparing us for greater gifts that he has for us. Many of the ideas and the moods that come over us are not only generated by happenings around us and our reactions to them, there is the unknown factor of God who stimulates and suggests, who challenges and condemns, who guides and saves. This is what God is doing now. He is preparing us for the further benefits of his love.

What is God doing now? God is active as a guide. We read, in the Gospel of John. "The Holy Spirit, whom the Father will send in my name, shall teach you all things."

All through history men have borne witness to an inner guidance which has come to them. Of Abraham, long ago, it was said: God led Abraham out and he went, "not knowing where he was to go." The Jewish people through their wandering in the desert from slavery in Egypt claimed that they were led by "a pillar of cloud by day and a pillar of fire by night." Men like Jonah and Jeremiah and Paul all told of the inner pressure that came to their spirits at certain times, directing them in a particular direction. By following this guidance that came they made no mistake; they claimed it was the spirit of God leading them onward.

Since the days of the Bible, God has spoken in similar ways to those who have listened. Last summer, while on holiday, I took my three small boys down to the beach late one evening. The weather was rather cold and bleak and we were the only people on the shore. There, for a time, we played. Then the eldest boy said, "Come and watch me swim." I walked along the rocky shore watching him and then, at the end of his swim, stood talking with him, perhaps for longer than I realized. When I looked back I could not see my little fellow, the four-year-old. Something told me he was in the water. I ran back, panic-stricken, straining my eyes looking for him. He was nowhere to be seen. He was in those grey waters somewhere. I knew it. But where? Then something seemed to say to me, "There!" Away at the other end, where the water was deepest, his little head broke the surface. I rushed frantically along the retaining wall and was able to grab him before he again went under. As I look back on this incident I am convinced it was the voice of God that said, "There!" And why not? He loves my little child more than I do. Does not God often try to get through to us in times of crisis and need, always accepting the limits of our freedom, but we are too preoccupied to listen?

What is God doing now? He is at work as a guide and counselor, if we will but listen.

In the Book of Isaiah is the promise: "He

gives power to the faint, and to him who has no might he increases strength."

In the Bible and in Christian literature, such as in our hymn books, there are many metaphors telling of the strength that God gives to his children. God is likened to a shield and buckler, to a refuge, to a mighty rock in a weary land. All these metaphors point to a great truth that God is our strengthener.

Many of us fear the future because we are not prepared to believe that God comes in history. It is important to remember, however, that the strength of God comes only as we need it. His power is offered not before or after an event but as the event takes place. We cannot hoard spiritual power. All we can believe is that there is no demand of human experience that Jesus Christ and the Spirit of God cannot answer. At the moment of our testing an accession of strength will come, if we trust him.

One of the fine stories that came out of the war concerns a Dutch Christian. He was the head of a department of the civil service of the Dutch government. In 1940, under German occupation, he received a notification one day that all on his staff who had any Jewish blood in their veins were to be dismissed. During the night he pondered what he would do. Next morning he called his staff together. He read the directive and then tore it up in their presence, claiming that to put such regulations into operation would be to deny his whole Christian faith. Then he said quietly, "What my future will be I know not, but I know that when my strength gives way I may expect all strength from Him who does not leave a man in his greatest need." Before the day was finished the Gestapo had arrested him. He was not heard of again. But those who knew him were confident that at the moment of his greatest need, when his own strength ebbed away, the strength came, even the Strengthener to see him through.

What is God doing now? He is coming to the aid of all who need him at the moment of their need.

In the First Letter of Paul to the Corinthians, there is a very significant sentence. It says, "No one can say 'Jesus is Lord,' except by the Holy Spirit." Here is something else that God is doing now. His spirit interprets Jesus Christ to us, showing who he was and what he does. Without this activity of God, as Spirit, we could not come to an understanding of his Son Jesus Christ.

Jesus of Nazareth comes to us in two ways. First, he appears as he did in Palestine in the first century, as a historical figure. We see him as one who lives out his life first as a carpenter and then as a preacher. He died by violence on a cross and was buried, as have all men before and since.

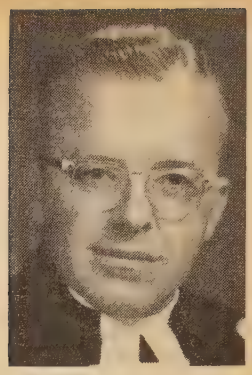
In the second place, he is still a man of history but becomes, in fact and in faith, one who has a meaning in human experience which we normally expect to belong only to God. As we watch him, a mystery deepens. We see him dying, yet his death was as no other in history. We meet him beyond death, glistening and risen. Today it is claimed we are able to make contact with his Spirit. He is a friend, as a friend may be today, except we are unable to see him with our physical eyes.

Many of us never pass on to this second fact about Jesus Christ. Jesus remains a person of history. Belonging to history, he is dead. His words come down to us because they are great words. His memory survives because it was a great memory he left behind. But he is nothing more. Many cannot say, "Jesus Christ *is* Lord." They do not know him alive today.

That Jesus Christ is more than a historic figure is being shown constantly by what he does in human lives. During the period of the "Mission to the Nation" in Australia we saw Christ as Savior and Lord coming into the lives of thousands of men and women. We saw, under the power of Jesus Christ, lives made new, homes reunited and men and women of all types finding a new life, the Christian life. How did this happen? We may try to explain it, but in the last analysis it cannot be explained. No word of any man can carry another from thinking of Jesus as a man of history to Jesus Christ as Lord and Savior. Yet this second discovery comes. How? Because the Spirit of God revealed him to us in this way. "No one can say 'Jesus is Lord,' except by the Holy Spirit." In the sentence we have used there is a great promise implied. The Spirit of God explains the mystery. He can lead us to where we discover the saviorhood and the lordship of Jesus. This is one of the things God's Spirit is doing now, if we will look for him and trust him.

Let your life go out in hope and faith toward this Spirit of God who is at work in our world. Many of us need to find Jesus Christ, not as a man of history but as a Friend and Savior. If we will bow quietly in our lives he will come to us explaining the Son of God. First, we must ask him to come. Even in this great discovery he respects our freedom. If therefore now, just where you are, you will bow your head and ask the Spirit of God to lead you to a true understanding of Jesus Christ your Savior and Lord, it can happen to you.

Let me then invite you to repeat, in the silence, a simple sentence: "I commit my life to Jesus Christ." As men make this commitment, as women plunge in faith toward him, the way clears, the darkness becomes light, the truth becomes plain, Jesus Christ is found as Friend and Savior. This can happen now. Why? Because the Holy Spirit, God in action today, leads us to the truth. Say it, in the quietness: "I commit my life to Jesus Christ."



Grace, Free Will and Everyday Life

By William S. Hill

A PROBLEM which has puzzled thoughtful people for centuries has been dramatically set forth in this scene: In Paris, late one evening, a group of artists and students are sitting around a restaurant table discussing life in general. Finally, the oldest man in the group asks the youngest, "Have you ever sinned?"

The young man is startled for a moment, he swallows hard and then says, "Have I ever sinned? Why, yes, I suppose I have."

"Well," says the older man, "Look at me. I have never sinned."

The young man looks even more startled than he did at first, so his older friend goes on to explain: "I did not choose how I was to be made; God made me. God made me with certain desires and appetites; surely it is no sin to have tried to fulfill them. God made me with certain weaknesses; surely I can't be blamed if at times they have got the best of me. God made me with certain limitations; surely it is not my fault if I have not been able to surmount them. In short, I am the way God made me; how, then, can I be accused of ever having committed a sin?"

In this conversation, you see, we have in a nutshell the great problem of grace and free will, of God's providence and man's responsibility, of divine predestination and human liberty. The young man in the restaurant takes the view that man is responsible, that he has the freedom to choose between good and evil, that he is at liberty to decide whether to sin or not to sin. He would agree with St. Paul when he says that a man must "put on the whole armor of God" (Ephesians 6:11) "and work out his own salvation" (Philippians 2:12). On this point, the older man in the restaurant takes the position that God is responsible, that apart from God man can do nothing, that "there's a divinity that shapes our ends, rough-hew them how we will." He would agree with St. Paul when he says "by grace you have been saved" (Ephesians 2:8).

The difference in the points of view of these two men has been reflected over and over again in the course of the church's long life.

Technically, the point of view that God is totally responsible, that the divine grace alone can save, that the divine providence is the only vital reality, is known as "Augustinianism." It is so named because its great champion was St. Augustine, a native of North Africa, who lived between the years 354 and 430 A.D.

Because a man's ideas are colored and shaped by what has happened to him, it will help us to understand Augustine's point of view if we know a little of his life. Although Augustine's mother was a Christian, his father was a pagan, and Augustine himself was not converted to Christianity until he was thirty-two. Up to the time of his conversion he led a very dissolute life; his brilliant, subtle mind led him to explore the various philosophies that were current in his day, but his studies did not interfere with his dedication to a life of wine, women and song. Then he was converted — one might say converted almost against his will — and he never ceased to marvel how a person like himself, steeped in sin and lewdness, could have been drawn to God. He never could have done it on his own; nothing but the grace of God — and that grace alone — could have saved him. Of this Augustine was absolutely sure.

A memory of a boyhood experience reinforced his conclusion. One day, as a youngster, he was walking down a country road when his eyes lighted on a pear tree in a farmer's yard. The boy Augustine was not hungry, he was certainly not hungry for pears; in fact, there was money in his pocket to buy pears had he wanted some. In short, there was no reason why he should steal pears from that tree. But he stole some anyway. Looking back on that experience, Augustine became all the more convinced that he was depraved, that in him

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dwelled no good thing, and that he could only be drawn out of his state of abject sinfulness by the action of God himself, and God alone.

Because of his skill as a writer and speaker, Augustine was able to win a wide audience as well as strong support for his views; and the idea that God alone is responsible, that man has no power of himself to help himself and that through grace alone is saved, is called "Augustinianism."

Technically, the point of view that man is largely responsible, that man must bestir himself and make an effort to achieve salvation, is known as "Pelagianism." It is so named because its great spokesman was Pelagius, a contemporary of Augustine.

Just as Augustine's ideas were molded by his own experiences, so were the concepts of Pelagius given form by what happened to him. Pelagius was the son of pious Christian parents living in the British Isles. When he was sixteen, or thereabouts, he entered a monastery. He never had contact with a life of wine, women and song; on the contrary, from boyhood on his life was marked with vigils, by fasting, by prayers — in a phrase, by strict austerity. As he looked back on his life he became convinced that the peace of mind and the sense of God's abiding presence which were his had come about, to a large extent, because he had made the effort. He had worked hard to become a good Christian and a monk.

To be sure, Pelagius was not a blind and blithe optimist about human nature. He believed that the great mass of men are not only capable of evil but actually produce evil. He felt that men needed Christ and the fellowship of the church to be set on the right track. Nevertheless, he affirmed that men were, in and of themselves, capable of choosing to do good. "If you *ought* to do something," he maintained, "you can."

Here again, because of his skill as a writer and speaker, Pelagius was able to win a wide audience, as well as strong support, for his views; the idea that man's free will gives him responsibility, that man can choose to do right and that a man must work out his own salvation, thus goes by the name of "Pelagianism."

Now, as I have been sketching these two views, the chances are that you have spotted the weakness in each one of them. As for Augustinianism, very likely you have been saying, "Yes, I believe that God is all-powerful, and that our help is in the name of the Lord; but I also believe that man must do his part — that 'the Lord helps those who help themselves.' " And as for Pelagianism, very likely you have been saying, "Sure, a man must help himself, but he can't do the job alone; he's got to have some reliance on the grace of God." In other words, the chances are that you find something lacking in both these views.

What your insight tells you has also been the experience of the whole church. Down through the centuries various church councils have met to discuss this matter in the hope of being able to set forth an official doctrine. But the closest the church has come to an agreement has been on the position known as "Semi-Pelagianism" or "Semi-Augustinianism." Briefly put, Semi-Pelagianism or Semi-Augustinianism asserts that God is sovereign, but that man must also do his share. Indeed, the official view of the church can be summed up in the familiar proverb: "Trust in God, and keep your powder dry." In other words: count on God to do his part, but be sure you do your part as well.

You might be interested in the situation as it applies to the Episcopal Church. It is said — and I think with truth — that the Episcopal Church has an Augustinian prayer book and a Pelagian pulpit. What is meant by this remark is that the ordinary service in our church has a double emphasis: the emphasis on God's power and the emphasis on man's responsibility. The parts of the service taken from *The Book of Common Prayer* — that is, the elements of prayer and praise — pay tribute to the providence of God; and the part of the service spoken from the pulpit — that is, the sermon — acknowledges the duty of man. The average service in the Episcopal Church issues a twofold summons: to trust in God and to keep your powder dry. Surely on almost any Sunday our church reveals itself to be a church of an Augustinian prayer book and a Pelagian pulpit.

Like all ideas which have deeply stirred people and which have given rise to controversy, the ideas of Augustine and Pelagius have a very practical side; that is, they have a vital relationship to everyday life.

Consider, as an example, the matter of raising children. You are disturbed about your child; the youngster is going through some emotional difficulty; he is having a hard time finding himself. In such a situation it may be that you need to hear the voice of Pelagius saying, "Bestir yourself! Spend more time with your child. Try harder to understand him. Use your energy and strength to help him." But in the case of the troubled child it may be that you need to hear the voice of Augustine saying, "Leave room for the grace of God! Let the child set out on his own pilgrimage. Leave him alone. Give the spirit of God a chance to work in him without your interference."

Consider, as another example, the matter of health. You are disturbed by some physical condition; there is something wrong with you that a simple operation or a pill cannot cure. In such a situation it may be that you need to hear the voice of Pelagius saying, "Bestir yourself! Be more disciplined in your diet, your exercise, your rest. Follow with greater scrupulousness the treatment the doctor has prescribed." But in the case of

illness it may be that you need to hear the voice of Augustine saying, "Leave room for the grace of God! Don't try so hard. Lean back on God and give his healing power a chance to work."

Or consider, as a final illustration, the matter of morals. You are disturbed about some moral failure of yours; you have done something of which you are deeply ashamed. In such a situation it may be that you need to hear the voice of Pelagius saying, "Bestir yourself! Analyze the reasons for your failure. Make amends. Resolve never to make the same mistake again." But in the case of a moral lapse, it may be that you need to hear the voice of Augustine saying, "Leave room for the grace of God! You're only human after all. God understands your weaknesses, so accept his forgiveness."

For, you see, the two men talking in the Paris café — the young man who says he has sinned and the older man who says he has simply obeyed the impulses God has put into him — are in truth only one man: you! Each of us has been endowed with a measure of personal responsibility for his life; on this point Pelagius was absolutely right. But each of us has been created by God whose overarching providence rules all things; on this point Augustine was absolutely right. What all this means is that we must go through life with our ears attuned to a double command: "Pray as if everything depended upon God; work as if everything depended upon yourself." "Trust in God and keep your powder dry." Or, as the Bible puts it:

"By grace are ye saved."
"Work out your own salvation."

On the Cross

Star-led, starlighted, all the world to save,
Couldst Thou have failed us so? For bitter loss
Of love be driven to the hopeless grave,
Thou who couldst love the world upon a cross,
Yet loved the world too little, for in hate
They crucified Thee, there, O Desolate!

The star is set, the bitter cross held high,
Yet by Thy death now are we justified:
That love so kindled turns us deity,
That love, still lacking, holds us crucified.
For in that day that we shall share Thy grave,
Thy love, Thy failure, we are fit to save.

SARA DEFORD

A Prayer

LORD thou hast been our dwelling place in all generations. From everlasting to everlasting thou art God; before ever the mountains were brought forth or ever thou hadst formed the world. And alike, O Lord, when earth has passed, when seas shall waste and skies decay, thou wilt be God as now thou art God, and of thy goodness there shall be no end, thou who art Holy and Eternal. Thy life is past our understanding. Every glory we behold is but the reflection of thy greater glory, every splendor a ray borrowed from thy splendor in which is all light, all substance. All is thine, O Lord, all knowledge, all power, all majesty and dominion, worlds upon worlds and ages upon ages, and before the very thought of thee we are lost in praise and wonder. Yet do we call thee Father, for as thy might is boundless so is thy mercy. As thy power is unending, so is thy love undying. As thy laws upholding all existence are immutable, so is thy grace abundant to every sinner. As thy justice is firm, so is thy concern for us tender beyond all tenderness and the hairs of our head are numbered and even the sparrow's death is marked by thee. When we think upon the might of thy creation we are filled with dread and awe, yet the thought of thy Son in whom we know thee fills us with sweetness, for he is the hope of every contrite heart, the joy of the meek, kind to every one who falls, and when we seek him, how great is the delight that comes to us. Thou art vast and thy wrath is terrible, yet thou hast loaned us flesh and breath and fashioned us in thine image, and when by turning from thee we lose the meaning and strength of our lives thou dost send us thy comforter who, even in our infirmity, restores a holy spirit within us, and out of our trespasses and sin we are made alive again.

Help us, O Lord, that in all times and in all places we may accept every gift thou wouldst bestow upon us. Grant that we not shrink from the achievement of the peace thou wouldst give our earth, nor the justice thou wouldst establish in the state if we would but accept the charge of righteousness. Lead us to those searches and researches whereby we shall discover thy gifts of truth and freedom. Help us to achieve in all our relationships with each other those graces and harmonies that follow upon full compassion. May we ever strive for that interior beauty known to those who open themselves to thy holiness. By faith may we come to thy great salvation through Jesus Christ Our Lord. Amen. — *W. Barnett Blakemore, dean of Disciples Divinity House and associate dean of Rockefeller Memorial Chapel, University of Chicago.*

The Comparison of Ministers to Reporters Can Be Complimentary to Both

The Church and the Press

By Gerald Kennedy

IN 1849 a Methodist preacher named William Taylor came to San Francisco. He found no welcome and no place to preach. On Sunday mornings he stood on a whiskey barrel in the street and sang a hymn. Then he began his message with a great shout: "What's the news? Thank God I have good news for you this morning." The gospel simply means "good news" and it dawns on me that there is much in common between the church and the press.

In the first place, preachers and reporters have a lot in common. Both of these professions are very much misunderstood. Most books about the clergy have apparently been written by elderly ladies who pour sentimental treacle over the ministry as if they were putting syrup on a waffle. Newspaper men, on the other hand, are supposed to smoke three packs of cigarettes a day, drink two quarts of whiskey, talk out of the sides of their mouths, chase women and never take off their hats. Both pictures are exaggerated. I have a great admiration for reporters. It has been my privilege to know a number of them over the years and when a few of them gave me their friendship, it pleased me more than a good word from a bishop.

I have known many preachers and the Miss Nancys among them are few. They get around into all kinds of places and they hear tragic and terrifying stories. They know a great deal about sin. I expect that these two professions see more real life and human suffering than any others in the community. I hold up the newspaper reporter as a model for the preacher and the preacher as a model for the newspaper reporter. The reporter must be realistic and so must the minister. If a man cannot begin with the worst and face the facts, he will not make much of a preacher. He will float around on a cloud and mouth sweet nothings which make him a joke to anybody with red blood. Let him learn to strip aside the pious covering and penetrate through the perfume to the stench of the evil. Let him in a word, learn from the reporter.

Both of these professions are under such pressure that they will cave in unless they are tough. Society wants its interpreters to exaggerate some things and minimize others. The preacher will find influential men shaping him into their service if he is not careful and alert. So will the reporter. Neither can be worth his salt unless he knows how to resist the most subtle of temptations. For at the end of the day, any softness in the character of the reporter will destroy him as a servant of the community. It is the same with the preacher, and unless he is tough, he will not long remain the servant of God. The good reporter has integrity. He will not sell out by distorting the facts or giving false impressions through insinuations. He will call it as he sees it. Let the preacher learn his hard lesson and follow this austere example. Both men will probably remain poor men relatively speaking, and this is proper, for not many can be objective if they have too big a financial stake in the situation. They will walk their paths without swerving and they will value the quiet conscience over special privilege.

Both men must be competent in their fields. The reporter must be intelligent, well-read and of wide interests; the preacher must be more than a bungler with good intentions. To me, the newspaper writer has always been an inspiration. He writes with all his skill, knowing that his beautiful prose will be in the ashcan before morning. I stopped grumbling about the fact that a sermon on which I had spent hours would be forgotten before Monday. Newspapers and sermons are great affairs for a great moment, when their producers learn their crafts and practice them with love. For both jobs there is a scriptural word: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed. . . ."

In the second place, the church and the press must fight for all men. The church must make the fight because prejudice is unchristian. The press must make the fight because it is un-American. The press has a responsibility to speak for America. With what is happening in Asia and Africa, we can no longer afford to deny our heritage and our faith. The colored world is on the march and our enemies are exploiting their drive for freedom at our expense. If we continue to match great principles with little practices, we will lose the respect and leadership of the world. When I consider how our racial hatreds are interpreted around the world, I shudder. God has brought us to a time when we will either practice what we have been preaching, or we will go down.

In the third place, church and press must face the temptation of popularity. For the press it comes as a desire to maintain a big circulation by taking a stand that will antagonize no one. For the church, the fear of criticism and the threat of economic reprisal constitutes the temptation. Nothing thrills me more than a newspaper crusading to right a wrong in the community. It digs out the facts which have been so cleverly covered over and it exposes the festering sore under the surface. It becomes one of the guardians of public welfare and it stands as a light in a dark place. This is costly, for some people will not like it and reform creates enemies. But the great paper has a point of view and so far as I am concerned, this gives it status and dignity. The free press is forever offered the opportunity for greatness, and at the same time it is confronted with the temptation of compromising mediocrity.

The church is in the same position. When I started my ministry about twenty-five years ago, it was difficult to get a congregation. The people did not flock to hear me preach and I could not understand it. My sermons were good, but it was a time when people took pride in the ability to solve their own problems. It is different now and churchgoing has become more the thing to do. Yet in the very hour that church membership is at its highest, divorce, juvenile delinquency and crime are also on the rise. The general moral situation reflects no improvement. The church

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GERALD KENNEDY, *bishop of the Los Angeles area of The Methodist Church, is a graduate of the College of the Pacific, of Pacific School of Religion and of Hartford Theological Seminary.*

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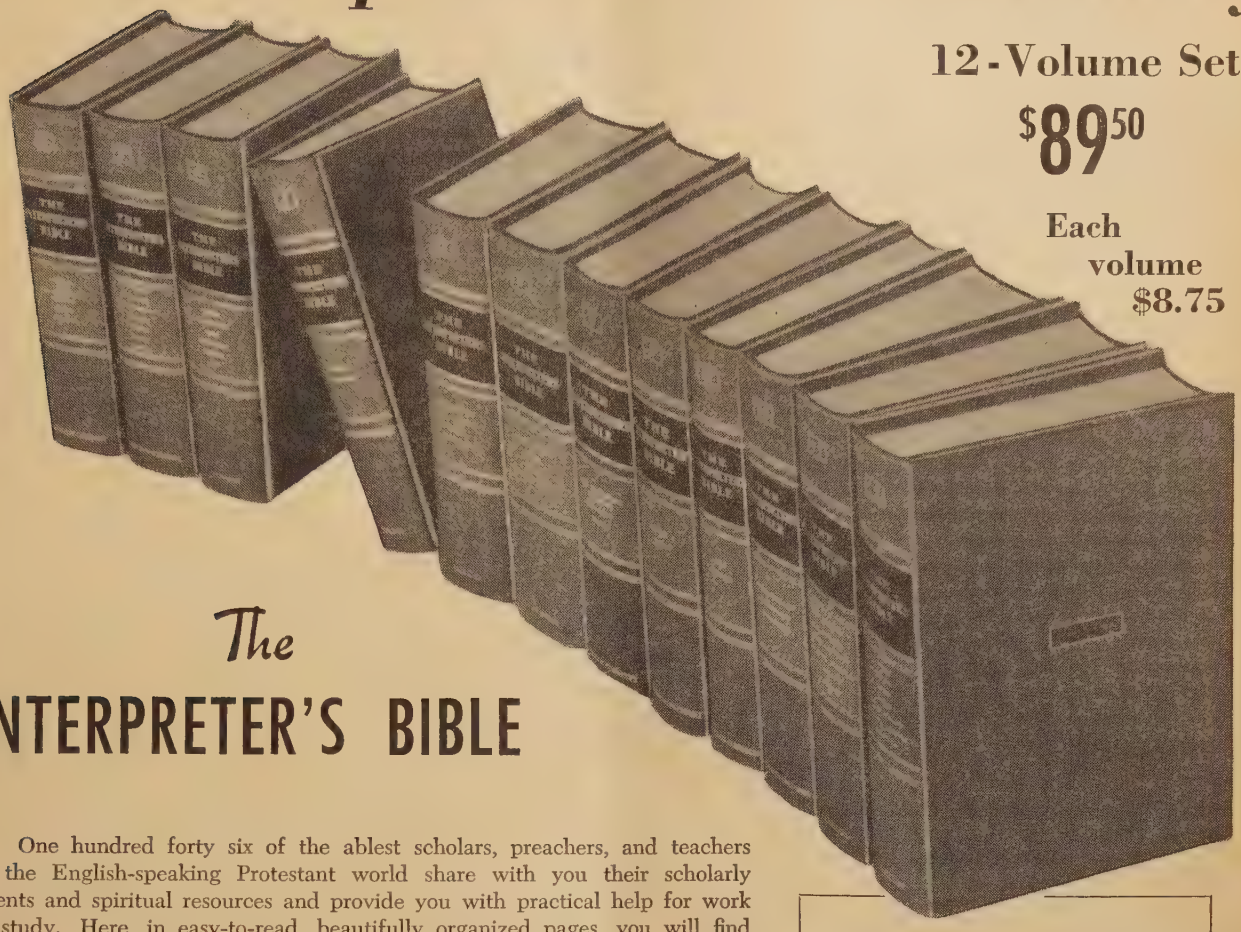

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and the press are too often guilty of betraying their high callings. We are both the victims of commercialization. We are both too willing to consider success in terms of monetary receipts. For both of us there is a word in the Scripture: "Woe to you, when all men speak well of you, for so their fathers did to false prophets."

Finally, both church and press must communicate. Men cannot live without communication and are always in need of words of interpretation, judgment, encouragement, inspiration. Does the reporter ever think of himself as a preacher? Probably not, but it might be well for him to ask if his reporting is worthy of one who deals with matters of life and death. Does the preacher think of himself as a reporter? No, and he should consider that preaching is witnessing, and that he must be careful to say only what he can substantiate. Too many preachers exaggerate and sometimes they lie. Communication without substance will fail. George Ade once referred to a fellow who had been kicked in the head by a mule when young and believed everything he read in the Sunday papers. But even the most naive will sooner or later lose their faith in careless and misleading reporting. I believe that our modern commercials on television will prove in the long run to be one of modern industry's worst investments and its chief betrayer. It will be the same with preaching that promises more than it can deliver and depends on monotonous repetition for its effect.

All of us must learn to tell our story so that it will be heard. Both press and church must ask the question: Is anybody listening? We must learn how to make the great issues clear. We must tell the people that our present drift will dash us against the rocks. We must proclaim that America has to wake up and it is much later than we think. I believe that the ideal combination would be for the press to tell the church *how* to say it and for the church to tell the press *what* ought to be said. For the real news is both contemporary and eternal.

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Book Reviews

FACING PROTESTANT-ROMAN CATHOLIC TENSIONS. *Edited by Wayne H. Cowan. Association. $2.50.*

AN AMERICAN DIALOGUE. *By Robert McAfee Brown and Gustave Weigel, S. J. Doubleday. $2.95.*

A FEW months prior to the American presidential election, I spoke at a Methodist historical celebration in Ireland and learned that the Roman Catholic priests in Ireland were saying masses for the election of Senator Kennedy. During the time of the election, I was engaged in a four-week evangelistic preaching mission in South America and found that the hope of a victory for Senator Kennedy was widely interpreted there simply as a victory for the Roman Catholic church. Looking at my own country, I felt the deep need of a golden mean that would lie between a crass bigotry that denounces a man solely because of a religious affiliation and the flabby tolerance that caused Peter Marshall to pray in the United States Senate, "Lord, help us to stand for something lest we fall for anything." It would seem that in this era when ecumenicity is the great new fact in the spirit of Christendom, that pseudo-tolerance is the greater threat. Certainly we do not want to be guilty of the closed mind. We want an open mind. But we do not want a mind open at both ends! The mind must be open to receive truth, and closed to retain it.

These matters are dealt with helpfully in two recent volumes, *Facing Protestant-Roman Catholic Tensions* edited by Wayne H. Cowan, and *An American Dialogue* by Robert McAfee Brown and Gustave Weigel.

In the first of these books, the reader is plunged into the existential experience of Protestant-Roman Catholic dialogue. Six Roman Catholic and seven Protestant thinkers engage in a round table discussion of tensions between their religions. The reader watches the flashing play of rapiers and now and again will exclaim "touché" at a skillful hit. He is saved from the fury of pride by this existential vitality of intellectual confrontation. For there is skillful sword play on both sides. The attention of the reader is involved in this stirring dialectic, and the soul wakes and grows.

William Clancy, a Roman Catholic, points up the need for such frank dialogue: "I do not believe that Catholics generally have anything that approaches an adequate understanding of what Protestantism actually is. Most of them know only what it is not. . . . If the religious situation in America is to improve, Catholics must understand better than they have in the past—that Protestantism has its own unique genius, that it witnesses to some of the central truths of Christianity . . ." (pp. 68-9). It is valuable to hear from a Protestant who serves a church in a Roman Catholic country. Robert L. Schager, for whom I preached recently in the American Church of Buenos Aires, suggests that the conflict is not "intellect versus will" but "intellect

versus experience of the Holy Spirit" (pp. 75-6). He describes Protestant reform as a grace rather than a curse, an insight we need to retain in these days when leaders of Protestantism are tempted at times to apologize for the historical roots of the churches of today (p. 77).

Henry P. Van Dusen sharpens the issues with trenchant sentences of incisive power. How to be both candid and irenic, when candor throws light upon profound chasms that divide? "It is often assumed that understanding will almost automatically advance collaboration and even unity. On the contrary, it may disclose deeper differences, broader chasms, higher obstacles. . . . Nevertheless, in the interest of truer understanding, dialogue is hopefully to be pursued" (p. 86).

Turning to *An American Dialogue*, we find a work of helpfulness, although it is hardly a dialogue. But it does bring together two significant monologues. I must confess that Gustave Weigel's half of the book, "A Catholic Looks at Protestantism" gave me the unrelieved impression of a carefully prepared and unvaryingly consistent caricature. Protestant morality is interpreted as "the sincere effort to do the right thing" (p. 178). The only practicable working out of the Protestant-Roman Catholic dialogue is seen as the conversion of the Protestant to Roman Catholicism. The opposite is unthinkable. For a Roman Catholic to become a Protestant is to break all "continuity with his former faith" (p. 202). "I would say that the change is almost as great as if he were to become a Buddhist or a Muslim" (p. 202). In short, this position reveals both the need for dialogue and its difficulty.

The writing of Robert McAfee Brown, "A Protestant Looks at Catholicism" reveals a genuine attempt at understanding that is irenic without abandoning all standards. His half of the book deserves to be read and reread as an illustration of intelligent interfaith communication. He discards caricature and insists that each religion be judged by the truth that gives it life, not by the errors that impede its life (cf. "six conditions of fruitful dialogue," p. 32). A dramatic note is struck when after happily quoting a liberal Roman Catholic book, *Tolerance and the Catholic,* Dr. Brown had to subjoin a footnote stating that the book had been officially withdrawn from circulation by the Roman Catholic hierarchy (pp. 65-8)!

There are "areas of shared concern," but also "points of irreconcilable cleavage" (p. 93). The conclusion of the matter is that we need a continuing dialogue where Protestants and Roman Catholics alike will speak the truth in love. These two books do not conclude such a dialogue; but they do provide a good beginning. — *Lowell M. Atkinson, First Methodist Church. Englewood, N. J.*

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One World, One Mission. *By William Richey Hogg. Friendship. $2.95.*

THE Ecumenical Movement has by now been honored by a sizable bookshelf of popular presentations of its history and meaning. Accordingly, when the present reviewer took in hand this sequel to the series, his first reaction was one of only mild enthusiasm. "If another primer of ecumenism can find readers, blessings on it. Multitudes of the laity of our churches are still unaware of this, 'the great new fact of our time.' But is there anything in this volume for those no longer in need of an introduction?"

Much in the book is, indeed, review of a story often told before. The style is crisp; short sentences marching in parade order. The tone, in the earlier chapters at least, is that of an encyclopedia article, descriptive and factual. Few opinions are here voiced by the author on controversial issues. Roman Catholic missions, for example, are honored statistically on an equality with those applicable to Protestant missionary work.

But if the comparison with an encyclopedia article sounds patronizing, this analogy can also turn into high compliment. For here, as later chapters prove, the story of the Ecumenical Movement and of Missions is brought up to date with a competence which this reviewer has not met elsewhere. The author shares with the

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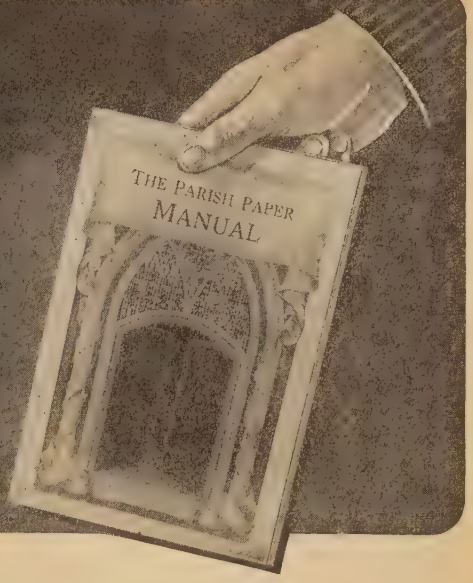

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reader the results of thorough and not stale research into the mission problems of our contemporary era. A chapter entitled "Community and Disunity," for instance, presents a realistic account of how churches not members of either the World Council or the National Council of Churches are overwhelmingly in the forefront of missionary outreach. In 1958, missionaries sent from these "non-division of foreign missions" boards comprised 58 per cent of American Protestant missionaries overseas! For some of us of the more tradition-anchored denominations (this reviewer is an Episcopalian) this statistical review is embarrassing to the point of shame.

Fortunately, the author's survey does not limit itself to the numerology of "missionaries," but turns in later chapters to accounts of renewal and unity movements in the churches themselves, in which the more historic churches, in their turn, take a decided lead. Here we meet descriptions of the emergence in our time of national Christian councils, of the "miracle" of inter-church aid, of the new partnership between mission board guardianship and "younger church" independence, of the sponsorship of new evangelizing agencies such as the "Division of Foreign Missions' Committee on World Literacy and Christian Literature," or "The Radio, Visual Education, and Mass Communications Committee of the Division of Foreign Missions of the National Council of Churches." Cumbersome ecumenical language, this (the last named agency now usually known, in abbreviated form, as RAVEMCCO), but symbolic of the achievement, despite linguistic hurdles, of unity in "ecumenical missions."

And when the author, in the closing chapters of his book — "New Patterns of Mission," and "The Church on Main Street" — turns from ecumenical history to ecumenical prophecy and to a sermon arousing conscience, even a reader already familiar with much ecumenical literature will encounter invaluable new stimulations to ecumenical evangelism. Here the author shares with us his convictions and dreams as well as his competence as a chronicler. A starred example could be the report of experiments, as yet only in their infancy, of training Christian laymen overseas as ambassadors of the gospel; another, the crystallization in a sentence or two of the need for a right theology of mission. "The underlying and fatal assumption remains, namely, that congregations participate in 'missions' if a sufficiently attractive opportunity exists, and if there is adequate money with which to support that participation. Mission, however, springs from propulsion, not attraction" (page 149). Indeed, even in earlier chapters in which a factual account takes precedence, the author cannot restrain his passionate concern for the ecumenical cause. The most disturbing chapter in the book is the one to which allusion has already been made, in which comparisons are drawn between the missionary efforts of our traditional churches and those of the newer sects. The gulf between these two groupings of churches is underscored by the fact that the latter claim exclusively for themselves the great word "Evangelical." The author closes the chapter devoted to this schism with these words:

"Such division between those who are inheritors of a common redemption in Jesus Christ is tragic. It is the more pitiable because there seems so little chance for understanding conversation. All who are concerned must pray fervently and act responsibly to the end that this division may be healed" (page 82). — *Theodore O. Wedel, Danforth Foundation Research Scholar, The Ecumenical Institute, Evanston, Ill.*

IN THE UNITY OF THE FAITH: TWENTY-SEVEN SERMONS AND MEDITATIONS. *Foreword by Edwin T. Dahlberg. Christian Education Press. $3.00.*

THE sermons in this volume were written by men and women from 26 denominations (there are two sermons from Episcopalians). The authors have been prominent in their denominations' involvement with the ecumenical movement. For the most part they hold national offices of one sort or another.

The idea prompting the collection was not without value. Certainly unity is a significant theme of the gospel submitting to a proclamation of urgency, and the prospect of reading such proclamations from leaders of so many denominations is intriguing. Unfortunately, however, that is not what we have in this volume. Only a few of the sermons have to do with Christian unity. Two of these are good: Arthur Lichtenberger writes a fine exhortation to unity in "The Unity God Has Given Us," and Malvin H. Lundeen does an interesting treatment in a meaningful theological context ("The Personal Element in Unity"). The others are at best mediocre. The reader is again and again made aware that those who write are the world-traveling ecumenical leaders who on numerous occasions have been thrilled by this or deeply moved by that and who because of these experiences eulogize the structures of our councils. There is no doubt that the feelings are authentic, but the sermons don't read well.

Most of the sermons in this volume are not on the theme of unity. On the contrary, the reader is served a variety of topics, but the particular pieces as well as the total assortment is largely without imagination or significant insight. There is a quite incredible statement of the cosmological argument and a panegyric on the 20th century as the century of reconciliation. We are taught not to be piqued

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by interruptions, and we are exhorted to love and to have faith like Columbus and the Wright brothers. The truism, "What this world needs is less selfishness and more self-giving, less criticism and more sympathy, less misunderstanding and more consideration, less hate and prejudice and intolerance, and more love, sympathy, and tolerance," (p. 13) is not characteristic of all the sermons, but it is close enough to be bothersome.

The book has two grave deficiencies. First, despite its promising title there is no organizational unity to it. It is simply 27 sermons set side by side. That they are written by leaders of 26 denominations is irrelevant for the most part. (It may be worth noting, however, that with the exception of the sermon by the Primate of the Ukrainian Orthodox Church of America, it would be impossible to determine the denomination of the author from his sermon.) Second, most of the sermons are unexceptional. One notes in them a tendency to make too many points. This may be due to the fact that the writers do not preach to the same congregation week after week. Consequently they have much they want to say when the opportunity presents itself. But an overabundance of points and subpoints tends to make each point commonplace.

One misses the strength of the gospel in these pages. Only a few of the sermons are expository, and only a few are proclamations. One can, I think, only view the volume with disappointment — *H. Jackson Forstman, Stanford University, Stanford, Calif.*

RETREAT FOR BEGINNERS. *By Ronald Knox. Sheed & Ward. $3.50.*

IF a good sermon is the expression of profound truth in simple language, Msgr. Ronald Knox's *Retreat for Beginners* is a book of great preaching. The material it deals with is doctrinal but it is not dry. It is both understandable and colorful. It is written "speakingly" and with real charm.

Ronald Knox, who died in 1957 at the age of 69, was the son of an Anglican bishop. In 1917 he became a convert to the Roman Catholic Church. He served as chaplain to the Catholic students at Oxford University and translated the Bible into modern English. A man with an active and creative mind, he wrote many books, including sermons, scriptural commentaries and even detective stories.

Retreat for Beginners contains the talks Knox prepared for Catholic school boys on their retreat. It is a clear-cut endeavor to indoctrinate them in matters fundamental to the Christian faith and the Roman Catholic Church. Although this is a work for "beginners" and is written simply and with sparkling humor, its insights are so penetrating and its language so fresh that the most learned reader will find it hard to put down. It is a serious attempt to make the real issues of life and death of vital concern to boys. Dealing with such subjects as "You've Got a Soul," "The Reality of God," "Our Own Sins," "Death" and "Prayer," Knox does what so many Protestants are afraid of doing — he confronts youngsters with the big issues.

There is one issue he left out, however, and it seems to me to be a significant omission. He makes no reference to the great social concerns which must be a part of any serious religion in our day. I know the book claims to deal with "personal religion," but to sever the personal from the social is to alter the essential nature of both. No attempt to discuss personal religion is complete until it has related the individual to the social problems of his time.

All through the book the author's Catholic dogma is showing. I almost — but not quite — envy him for the finality with which he expresses some ideas. Perhaps, instead, I pity him for being caught in his web of dogma. (My Protestant presuppositions are showing too.)

But while he follows the Catholic line, he is nevertheless gently critical of the Roman Catholic Church, and this is refreshing to anyone who has had the idea that no good Catholic can criticize his own church. He says at one point, "The curse of the Catholic Church is want of generosity; always brooding about sin, instead of setting out to find what God's will is, and doing it." (p. 80). But he is more critical of the Protestant church, and some of his observations about Protestantism strike me as being un-

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sound. References to "the next Protestant who heckles you" are not contrived to bring harmony between the two branches of Christendom.

The over-all impact of the book is a positive one, however. It is well worth reading. Catholics will find in it substantial help in being better Catholics. Protestants will get from its pages a more accurate idea of Catholic doctrine than most of them have, and a greater sense of appreciation for the sturdy religion of a sincere Catholic. Besides this, they will discover that the book speaks to their own spiritual need. It spoke to mine. — *Daniel D. Walker, First Methodist Church, Santa Monica, Calif.*

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TOWARD HEALTH AND WHOLENESS. *By Russell L. Dicks. Macmillan. $3.50.*

THIS is an extraordinarily stimulating book, written out of a vast experience and expressively colored by the author's references to his own physical illness.

The subtitle of the book is "How to Utilize the Healing Emotions." The author examines seven hostile or unworthy emotions and seven that are ameliorative. He does this with rare skill and manifest sincerity. He portrays the battleground and the conflicts in disturbed lives, and the people he writes about have come under his personal observation and care. He does this with sensitivity and compassion for he knows that "the patient is just like us only more so."

His strong belief is that God is always fighting on the side of health, and he flatly declares that God never sends pain. We and others are the creators of our own misery and ills.

"God could not have avoided the consequence of his acts in Jerusalem any more than Jesus could." (Page 156.) Some, including this reviewer, may find that a bit sweeping and even startling.

Again, on page 138, he writes:

> "Jesus like others was at times tired; at times his patience was tried beyond control. In such moments he uttered statements that the writers reported. They are not his great insights. In these statements he does not reveal the compassionate mind of God or the deep healing nature of the universe."

Is the author a Unitarian? The book, however, is replete with sound sense and weighty suggestion. I cite two instances:

1. Acceptance. We who are chaplains and counselors must be unshockable. We must learn to "accept" human nature as it is, and we are not to project our ideal-selves when we listen, for example, to an alcoholic or to some man or woman who has become involved in an unpleasant sex situation. The author would rightly have no sympathy with the reported attitude of Dwight L. Moody who was asked by a man in criminal trouble, "What would you do if you were in a mess like this?" "I would never get in a mess like that," Moody replied.

2. "We educate our children for success, never for failure." (Page 106.) The author elaborates on this un-American truth and here he quotes Kipling effectively. He seems to be at home with the Victorian writers. His quotations from Robert and Elizabeth Browning, Cardinal Newman, Robert Louis Stevenson, Gilbert and Sullivan, warm this Englishman's heart. Oddly enough, I could not find a quotation from the uncertified analyst William Shakespeare, although he presented himself with some excellent landing places.

Each chapter of the book ends with a series of prayers, almost all of them presumably the author's own. To me some of them seem a trifle contrived and, with regard to the nature of the book, a bit too pretty. Yet this book gripped me. It shows first-rate craftsmanship. The style glides like a sailing ship well manned. Its insights into the human spirit are penetrating and highly mature. It is one of the best books of its kind I have ever come across. If Lloyds of London insured the sale of books this work would rate, in my opinion, as an A-1 risk. — *Ellis Jones Hough, Chaplain, Veterans Administration Hospital, Jefferson Barracks, Mo.*

CHRIST AND THE HOPE OF GLORY. *By John Knox. Abingdon. $1.00.*

JOHN Knox of the 20th century discusses immortality in a superb essay in this little book of 63 pages. He writes what any minister might wish that *he* had written, simply, wisely, reverently. He does not argue this faith by scientific proof or philosophical treatise. He maintains that the gospel will have ceased to be the gospel when that Christian word is no longer spoken. He asserts quietly that this faith issues from a man's relationship to God which is trust and which is reconciliation.

Faith and hope are not identical: "We have faith in God, we have hope of the Life Everlasting." He quotes Bonhoeffer: "The Christian hope is intrinsic, essential, unalienable."

Dr. Knox claims the supreme mir-

Pulpit Calendar

June 4 — 2nd Sunday after Pentecost.
June 11 — Children's Sunday, 3rd Sunday after Pentecost.
June 18 — 4th Sunday after Pentecost.
June 25 — Nature Sunday, 5th Sunday after Pentecost.
July 2 — Independence Sunday, 6th Sunday after Pentecost.
July 4 — Independence Day.
July 9 — 7th Sunday after Pentecost.
July 16 — 8th Sunday after Pentecost.
July 23 — 9th Sunday after Pentecost.
July 30 — 10th Sunday after Pentecost.
Aug. 6 — The Transfiguration.
Aug. 13th — 12th Sunday after Pentecost.
Aug. 20 — 13th Sunday after Pentecost.
Aug. 27 — Festival of Christ the King.

cle to be the resurrection which is lso the miracle of the coming of the pirit and these are known to us as miracle of the church's existence: 'the miracle of what God has done n Christ, in our very midst and in our very hearts."

He calls the church "a colony of the Kingdom of God" and belonging to the church is "an earnest of our inheritance." The New Testament does not define the Christian hope in explicit terms except to say that we will be fully united with our Lord forever. Each life in its instinctive integrity will be brought to fulfillment, not lost in a nonpersonal nirvana, and that fulfillment will come to pass only in and through community which is the church. There is wisdom in his statement: "Heaven is a society, a body of free persons, the community of free spirits." And the best way to describe this is by the terms "perfect atonement, reconciliation and peace." — *Herbert Beecher Hudnut, Woodward Avenue Presbyterian Church, Detroit, Mich.*

PUTTING FAITH TO WORK. *By Robert J. McCracken. Harper. $3.00.*

IT is the thesis of this volume of sermons that an informed and mature faith will transform society. Such a faith will also be relevant.

The first section of Dr. McCracken's book contains seven sermons dealing with the failure of religious knowledge to keep in step with the general advance of knowledge. Today's Christian simply must be an informed person if he is to be an effective agent of Christ's will.

The second section is entitled "Toward a Sustaining Faith." These sermons are concerned with the peculiar stresses that make this the age of anxiety. A mature faith based on a searching act of self-appraisal is called for.

The third and longer section of the book looks at the social and moral problems facing the Christian today and suggests some practical steps that a mature faith can take towards securing freedom and peace with justice.

The minister of the Riverside Church sets a high example before the preachers of America. His grasp of the problems of this age is impressive and clear and he shares his competent insights into the ways that the Christian faith provides resources for the solutions of the problems. The logic of Dr. McCracken's thought is compelling. These are times that demand informed and mature Christians who possess the courage to tackle their own sins and anxieties. Only on the basis of a personal faith that is both informed and thoroughly tried can we hope to speak with a relevant message. Dr. McCracken achieves a high degree of excellence in craft and content in this volume of sermons. — *J. N. Kelly, Harrodsburg Christian Church, Harrodsburg, Ky.*

IN HIS LIKENESS. *By G. McLeod Bryan. John Knox. $3.00.*

THIS anthology, encompassing the Christian greats all the way from Ignatius to Bonhoeffer, avoids the pitfalls which make so many anthologies appear superficial. For one thing, the quotations are brief, though complete in themselves, so that the reader has both a ready reference plus a stimulus which sends him back to the sources once more for further inspiration. Thus the book is devotional and inspirational.

Moreover, G. McLeod Bryan has done more than simply wrap some great quotations into a bundle. He has studied and lived with the church fathers, both ancient and modern, and places each in his historical setting with a fine biographical note. Thus the book is historical and informative.

Finally, the author has chosen to quote these men not only because of what they said but because of the kind of men they were. These are disciples — devout, committed, seeking the mind of God and the imitation of Christ. There is an intensity in their discipleship which gets through to the reader. Thus, as the book develops the many facets of its theme, it becomes a source for renewal and commitment, a delightful book for daily reading or concentrated study.

"Genuine imitation allows for creativity; it never imitates literally," declares the author. "If these words stir your heart to a more complete commitment to the Crucified and Indwelling Lord, then this book will be more than an earthly blessing." — *David B. Watermulder, First Presbyterian Church, Oak Park, Ill.*

Comment

A *YWCA Spring Program of Adult Education* came to our desk the other day. Zounds, what a spread of material! Courses were offered in speech, bridge, dancing and painting. There was one course designed to "help you plan your trip abroad," another to show you how to "stretch your wardrobe dollars," others in conversational French and Spanish. One that particularly intrigued us was a course in Charm; "add sparkle to yourself" it said. That we would like to do! As we read on we thought of certain feminine friends and relatives of ours who might profit from the course in elementary auto mechanics and maintenance, or even the one on the fundamentals of driving. Then there were courses on bowling, golf, tennis, fencing, "slimnastics," enameling on copper, mosaic tiling, gardening, period decorating and so on. Quite a curriculum!

Over the last few years we have also received similar folders from YMCA's. Are programs like these typical? We don't object to them; we just seem to feel that something is lacking, something essential. How about a course or two on subjects such as, "Essentials of a Relevant Christian Faith"; "Distinctive Emphases in the Protestant Approach"; "Can You Be a Christian and Not a Churchman?"; "What Do Other People Believe?"; "The Problems of Race"; "What About Interfaith Marriage?" Who knows, some young women and young men just might think that courses like these are as important and as interesting as learning how to play bridge!

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